A SERMON,

&c.

A

SERMON

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, MAY 19, 1807,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

SEVENTH ANNIVERSARY,

BY

THE REV. BASIL WOODD, M. A.

MINISTER OF BENTINCK CHAPEL, ST. MARY-LE-BONE; LECTURER OF ST. PETER'S, CORNHILL;

AND CHAPLAIN TO

THE RIGHT HON. THE EARL OF LEICESTER.

ALSO THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

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1807.

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BEFORE

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A

SERMON, &c.

ISAIAH xl. 5.

THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHER; FOR THE MOUTH OF THE LORD HATH SPOKEN IT.

It has pleased the Most High God, my Christian Brethren, to appoint our temporal existence in an eventful period of time.

In the last eighteen years, what events have we witnessed! We have seen kingdoms overturned, and nations shaken to their very centre. We have seen the Destroying Angel brandishing the weapons of the Almighty, in every direction. We have marked his course. We have been compelled to exclaim, *O thou sword of the Lord, how long will it be, ere thou be quiet? Put up thyself in thy scabbard: rest, and be still.* It has been a day of rebuke and blas-

phemy, of disorder and outrage. We have observed, *in these last days, scoffers, walking after their own lusts; and saying, Where is the promise of his coming?* 2 Pet. iii. 3, 4. We have witnessed others *denying the Lord who bought them;* and we have seen *many follow their pernicious ways.*

But our God hath not left us comfortless; nor hath our harp wholly hung upon the willows. This highly favoured nation hath hitherto been preserved amidst the storm. The voice of praise, combined with prayer, hath been heard in our dwellings. A noble stand hath been made for the truth, and a spirit of Missionary Zeal hath gone forth and filled the land.

The Lord shall reign for ever and ever. All nations, that he hath made, shall come and worship before him. It is a subject of congratulation, that we live in a day, when the glory of the Redeemer's Kingdom seems to dawn. It is a matter of privilege, that we have it in our power, by prayer, by property, by active exertion, to accelerate its approach. We shall not live to see the Temple of the Lord established on the face of the whole earth: we shall not, like Solomon, have the honour of rearing the Sacred Edifice: but we may, like David, have

the inferior privilege of assisting to collect the materials, and of consecrating our feeble efforts to the service of the Holy Sanctuary. May the Lord give the word, and may great be the company of the preachers!

The Church is here represented as a disconsolate female. The prophet, in the name of Jehovah, is commanded to address her. *Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.* This description of the blessings of Messiah's Kingdom is immediately followed by a prophecy of his forerunner. *The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.* The earth may present a discouraging aspect: full of violence, darkness, and habitations of cruelty. At the command of God, difficulties vanish; and the wrath of man prepares to praise him. *Every valley shall be exalted, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places plain.* We live, my Brethren, at the period of this accomplishment: but, still happier times arise: the prophetic vision begins to

be disclosed: history prepares to interpret the prophecy; and we hail the approach of the day, when *The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*

From this animating prophecy we may consider,

I. THE GLORY OF THE LORD:
II. THE REVELATION OF THAT GLORY:
III. THE EXTENT OF THIS REVELATION:
IV. ITS CERTAINTY: AND
V. THE DUTY OF MISSIONARY EXERTIONS IN ORDER TO PROMOTE IT.

I. THE GLORY OF THE LORD.

When Isaiah was favoured with the divine vision, the angels sang, *Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory.* Another inspired writer observes, *The heavens declare the glory of God.* The animated anthem of our Morning Service combines the praise, "Heaven and earth are full of the Majesty of thy Glory."

In the display of this glory, God *hath clothed himself with light as with a garment;* and hath

peculiarly manifested it in those two grand events, the Creation and the Redemption of the World.

Creation, called into existence by the word of the Lord, in its harmony, grandeur, and beauty, displayed this glory: *God saw every thing that he had made: and, behold, it was very good.* Man, the chief work of the Divine Architect, made in the image and after the likeness of God, in perfect holiness, happiness, and dominion, was, in the work of Creation, the distinguishing feature, *the image and glory of God;* 1 Cor. xi. 7. capable of glorifying God, and enjoying him for ever. Alas! the gold soon became dim, and the fine gold changed! By the transgression of our first parents, sin came into the world, and death by sin. "Man is very far gone from original righteousness, is of his own nature inclined to evil," and "deserveth God's wrath and damnation."

From this tremendous event, Jehovah took occasion to reveal his glory. It was great, to speak the world from nought: it was still greater, to redeem it from ruin.

The Redemption of the world by the death and passion of our Lord Jesus Christ, is the grand display of the glory of God. Hence, the

glad tidings are emphatically called *the Glorious Gospel;* and the spiritual instruction of the Gospel is called *the light of the knowledge of the glory of God in the face of Jesus Christ;* 2 Cor. iv. 6.

The Scriptures exhibit it as the eternal design of God; *before the foundation of the world.* In the divine determination of the Most High, we contemplate the Prince of Peace, travelling in the greatness of his strength, speaking in righteousness, and mighty to save.

The love of God, in giving his Eternal Son to die a vicarious sacrifice for the sin of man, in accepting the returning sinner as righteous through the obedience of the Lord Jesus, in pardoning his transgressions and granting him life eternal, is the *Mystery of Godliness:* it displays the divine glory.

All the attributes of the Most Highest are here emblazoned. The mystery of Divine Government unites the character of *a just God and a Saviour:* it *declares his righteousness, that he might be just, and the justifier of him that believeth in Jesus;* Rom. iii. 26.

To borrow the language of our venerable Di-

ocesan, the atonement made on the Cross for sin " reconciled the mercy and justice of God in his treatment of mankind. It gave salvation to a guilty world, without inflicting on the offenders the punishment justly due to their offences, or giving countenance or encouragement to sin. By accepting the death of Christ instead of ours, by laying on Him the iniquity of us all, God gave us the most astonishing proof of His mercy; and yet, by accepting no less a sacrifice than that of His own Son, He has, by this most expressive and tremendous act, signified to the whole world such extreme indignation of sin, as may well alarm, even while He saves us; and make us tremble at His severity, even while we are within the arms of His mercy *."

This Plan of Redemption is the arcana of heaven, into which angels *desire to look*. It is the rich assemblage of love and mercy, justice and faithfulness, truth and goodness. Like the anthem, which announced the First Advent of the Son of God, its aim, character, and influence are, *Glory to God in the highest; and, on earth peace, good-will towards men.*

* Truths of the Christian Religion, extracted from the writings of Dr. Porteus, Bishop of London, page 60.

II. THE REVELATION OF THE GLORY OF THE LORD.

The dispensation, under which God revealed himself to our first parents, is commonly called the Covenant of Works. The condition required was perfect obedience: the promise was eternal life: the penalty was the loss of the favour of God, and death. By the sin of Adam and Eve this Covenant was broken, and *judgment passed on all to condemnation.*

As the whole human race, from this period, has been " by nature born in sin, and the children of wrath," it became utterly impossible, that any of the offspring of Adam could be saved by a Law, which condemned the transgressor: for *there is none righteous, no not one: all have sinned, and come short of the glory of God.*

At this period, this eventful period, when, to a guilty and condemned sinner no prospect appeared but of wrath and fiery indignation, the Glory of the Lord shone round about our offending parents, when the very sentence of condemnation was associated with an intimation of mercy. Then, the Glory of the Lord was first

revealed, in the promise, that the seed of the woman should bruise the head of the serpent.

The Covenant of Grace and Mercy then first appeared; and it contained a gracious declaration, a royal grant of God in Christ Jesus, of pardon, absolution, and eternal life to all, who "truly repent, and unfeignedly believe his Holy Gospel." As generations succeeded, it pleased the Most High God gradually to reveal larger discoveries of this sovereign remedy of human woe.

In the days of Abraham, the promise of mercy was repeated; and, with particular assurance, that in his seed all nations of the earth should be blessed. *The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.* Thus, in the person of the Father of the Faithful was the Covenant confirmed of God in Christ, four hundred and thirty years before the giving of the Law on Mount Sinai*.

Delightful as it would be to trace back the beams of the rising glory of the Sun of Righ-

* Gal. iii. 8. 17.

teousness, our attention must be limited to its growing splendor, under the dispensation of the Mosaic Law and the Prophets. We have the authority of Christ himself to assure us, that Abraham rejoiced to see his day, that he saw it and was glad; and that Moses and the Psalms spake of him. The whole Ceremonial Ritual was an embodied representation of the Gospel and its blessings: it was *a shadow of good things to come:* it was *a figure for the time then present,* but the substance was Christ: the object prefigured was the Saviour of Mankind. The innocent victims, which bled in the morning and evening sacrifice, were types of the grand Sacrifice of the Cross; and could they have spoken, this had been their language, *Behold the Lamb of God, which taketh away the sin of the world.*

The inspired compositions of King David more explicitly unfolded the Divine Glory in the Redemption of sinners. The character, the excellence, the conquests of the Messiah are his perpetual subject. His covenant engagements, his spiritual kingdom, the very words which he uttered in the day of the agony of his soul, his glorious resurrection and ascension, and the diffusion of the light of his Gospel, are all exhibited in terms of appropriate application. "The goodly fellowship of the prophets" combine their

testimony; and in their several predictions, more or less clearly, delineate the character and office of Jesus Christ. They enquired and *searched diligently what, and what manner of time, the Spirit of Christ, which was in them, did signify, when it testified before hand the sufferings of Christ, and the* GLORY *that should follow;* 1 Pet. i. 11.

The grand accomplishment of the words of our text, was reserved for the personal appearance of the Son of God. The Glory of the Lord was then revealed, when *the brightness of the Father's glory, the express image of his person, the Word which was with God and which was God, was made flesh and dwelt among us.* Then, indeed, *we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth.* The glory of an incarnate Divinity, the glory of a perfect Humanity, the glory of "a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," was then revealed. The ministration of condemnation was glorious, but much more doth the ministration of righteousness exceed in glory. The Saviour *entered the holy place not made with hands, having obtained eternal redemption for us.* The Holy Spirit descended to teach the hearts of God's faithful people, to comfort them,

and exalt them to those mansions, whither the Forerunner had for them entered. The Lord Jesus, as the great Head of the Church, obtained a more excellent ministry, as the Mediator of the New Covenant, with this gracious assurance, *I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me, from the least unto the greatest.* Blessed are ye, my Brethren, that the glad tidings of this great salvation have ever reached your ears. In this sense, *the darkness is past, and the true light now shineth.* Like the sun in the firmament of heaven, it shines for all: but, alas! all are not benefited by its beams. Neither the written word, nor the means of grace, nor the preached Gospel, will prove the power of God unto salvation, unless *God, who commanded the light to shine out of darkness, shine into our hearts, to give the light of the knowledge of the Glory of God, in the face of Jesus Christ.*

Let us, then, while we plead the cause of the Heathen, examine ourselves, whether we be in the faith. Let us prove our own hearts. Let us implore the influence of God's Holy Spirit,

that we may repent of our sin, may have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men. Let us remember the words of the Lord Jesus, *If ye know these things, happy are ye if ye do them.*

III. THE GLORIOUS EXTENT OF THIS REVELATION. *All flesh shall see it together.*

At the period of this prophecy, the earth was full of darkness and habitations of cruelty. The Gods of the Heathen were idols of silver and gold, the work of men's hands. Images the most deformed, and worship the most abominable, in scenes of riot, profaneness, and indecency, disgraced the nations. The people of Israel, alas! had awfully departed from the Living God. They had been mingled among the Heathen, and learned their works. Many of them had shed innocent blood, even the blood of their sons and of their daughters, whom they had sacrificed unto the idols of Canaan. Not far distant from this period, Manasseh, King of Judah, had reared altars for Baalim, and worshipped all the host of heaven: he had caused his children to pass through the fire; and even set a carved image, an idol, in the House of the Lord.

Such was the awful depravity of the times, when Isaiah prophesied, *The glory of the Lord shall be revealed, and all flesh shall see it together.*

The light of Israel was, comparatively, but as the light of a taper. The space, which it illuminated, was contracted. It seemed at this period almost to glimmer: and, as to the surrounding nations, *darkness covered the earth, and gross darkness the people.*

The Glory of the Lord to be revealed under the Christian Dispensation, was to resemble the sun in the firmament: it was to shine for all kingdoms, nations, and languages under heaven. It was to be *a light to lighten the Gentiles, and the glory of God's people, Israel.*

Accordingly, when the Son of God incarnate, by his grand sacrifice and glorious resurrection had completed the work of redemption, he commanded that *repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem;* Luke xxiv. 47. He issued this commission, *Go ye into all the world, and preach the Gospel to every creature: he, that believeth and is baptized, shall be saved: he, that believeth not, shall be damned;* Mark xvi. 16.

The prophecy of our text was then, in part, fulfilled: and it was an earnest of the glory of the last days. The Holy Ghost descended on the disciples: they *spake with tongues, as the Spirit gave them utterance;* and the mixed multitude, amazed and marvelling, *heard them speak, in their own tongues, the wonderful works of God.* Throughout Judea, Egypt, Asia Minor, Greece, the Roman Empire, from the peninsula of India to this very island, by the ministry of the Apostles, *the nations which walked in darkness, saw the great light.* How beautiful were the feet of them, that preached the Gospel of Peace, and brought glad tidings of good things!

Alas! in process of time, the enemy sowed tares in the field of the Church. Ignorance, superstition, bigotry, and persecution crept in. The Visible Church became apostate: the pure virgin, whom apostolic zeal had once presented to Christ, departed from the simplicity of the Gospel; and the faithful city became a harlot!

At the period of the Reformation, the Lord remembered his promise: the Church began again to arise, and put on her beautiful garments.

The aspect of the present times encourages

us to hope, that the day is rapidly advancing, when *all flesh shall see the salvation of God.* The ardent zeal, which hath, especially in late years, been excited to diffuse the knowledge of the Christian Religion, may surely be considered as a symptom of the approach of its glory.

It is a reflection of the most affecting nature, that so many millions of immortal beings are as yet sunk in idolatry, in superstition, in infidelity, sitting in darkness and in the shadow of death; having either never heard of the way of salvation, or seen only a distorted exhibition of it. How awful the thought! How agonizing the reflection!—All these are born for eternity. All these have immortal souls. All these are capable of glorifying God, and enjoying the blessedness of the skies: or, they may become the outcasts of divine anger: they may perish for ever. Alas! the greater part of them are *without hope and without God in the world.* They know not the misery, in which they are sinking: they know not the only remedy. They have never called on the Lord, that they might be saved. And, my Brethren, *how shall they call upon him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a*

preacher? And how shall they preach, except they be sent? Rom. x. 14, 15.

Let these questions of the Apostle be considered as a solemn admonition of our duty as Christians. Let them stimulate us to zealous and active exertion; for we have assurance, that the day is approaching when *the Glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*

We look forward to the day, we discern its blessed approach, when the Indian, the Negro, and the rude Barbarian, shall be *brought to God's holy mountain, and be made joyful in his house of prayer, for it shall be called a house of prayer for all nations.*

At present, *the whole creation groaneth and travaileth in pain together. Destruction and misery are in their ways, and the way of peace have they not known.* If we advert but to one designated object of the Society's attention, the Continent of Asia, we observe the grossest depravity, the most disgusting and sensual worship, combined with the most barbarous and cruel rites; *without understanding, without natural affection, implacable, unmerciful.*

Such is man, without religion! Such once was this very island; and such, in a course of years, would it be again, if the Ministry of the Christian Church were abolished, and the Gospel banished from our shores!

In the Eastern parts of Bengal, it is not uncommon to drown the first-born child in the river Ganges, as an offering to an imaginary goddess. At Saugor, it is considered meritorious, to be exposed as a prey to the crocodile. At the annual festival, it is esteemed a passport to heaven, to fall under the wheels of a heavy car, which supports an idol; and by this means, to perish in misery and torture. In the province of Benares, it is said that not one half of the female infants are permitted to live. In the Northern districts of Hindoostan, it has been calculated that ten thousand women are every year burnt alive, as a sacrifice to the memory of their deceased husbands. The funeral pile, and the unhappy widow thereon, is pressed down by bamboo levers; and the shouts of the priests and the people stifle her dying screams *.

We hail the advent of the blissful period, when all these dreadful enormities shall vanish at the

* See note at the close of Rev. E. Burn's Sermon, before the Society: pp. 46, 47, 48, of this volume.

revelation of the Glory of the Lord, and shall be destroyed at the brightness of his coming. We congratulate the Indian on the arrival of the day, when, instead of giving his first-born for his transgression, the fruit of his body for the sin of his soul, instead of murdering his helpless babe before some horrid effigy, he shall come with faith and gratitude to the Christian Temple; he shall bring his beloved child to the holy font of Christian Baptism; he shall devoutly enter it into the Covenant of God; he shall present it as a living, holy, acceptable sacrifice to God, and the church of Christ shall see her sons growing up as young plants, and her daughters as the polished corners of the temple.

O blessed period, when the return of every Sabbath shall proclaim to the dying Hindoos, that *the Son of Man came not to destroy men's lives, but to save them.*

O glorious day, when the disconsolate female shall be directed to a Saviour, afflicted in her affliction; who pitied his own Mother, when he was dying on the Cross; and who, by his death, hath directed her attention to life and immortality.

IV. The Glory of this animating prospect is confirmed by its CERTAINTY; *for the mouth of the Lord hath spoken it.*

It appears, in the records of truth, that the sublime plan of mercy was the result of divine council. *According to his own purpose and grace, which was given us in Christ Jesus, before the world began;* 2 Tim. i. 9.

The detail of this grand transaction of the Holy Triune God, dwells in retired majesty: but, sufficient is revealed, to intimate, that engagements, similar to a compact, were solemnly stipulated, between God the Father and God the Son, in this purpose of mercy, or Covenant of Mediation.

Hence, Messiah himself thus describes it. *I will declare* THE DECREE: *the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession;* Ps. ii. 7, 8.

On this passage, remarks a distinguished Prelate: "Jesus, for the suffering of death, crowned with honour and immortality....now *declares the*

decree, or preaches the Gospel of the everlasting Covenant. His part in the Covenant was performed by keeping the Law, and dying for the sins of men. Nothing therefore remained, but the accomplishment of the promise made to him by the Father, upon those conditions. One part of this promise was fulfilled, saith St. Paul, *in that he had raised up Jesus again*.....Another part was fulfilled at the ascension of Christ, and his inauguration to an eternal kingdom.....The next article in the Covenant, on the Father's side, was the enlargement of Messiah's spiritual kingdom, by the accession of the nations to the Church.....That such request was made by Christ, and granted by the Father, the person who writes this, and he who reads it, in a once Pagan, but now Christian island, are both witnesses *."

In perfect harmony with this everlasting Covenant, the prophet Isaiah introduceth the incarnate Redeemer thus speaking of his mission. *And now saith the Lord, that formed me from the womb to be his servant, to bring Jacob again to him; though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up*

* Bishop Horne's Commentary on Psalm ii. 7, 8.

the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; Isa. xlix. 5, 6. and xlii. 6.

Such was the interest, which the Holy Jesus felt in the object of these glorious promises, that it was his delight, his work, and office, when upon earth to accomplish it. *Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, one shepherd;* John x. 16. And again, *If I be lifted up from the earth, I will draw all men unto me;* ch. xii. 32. It engaged the holy fervour of his soul, when he prayed, not for his disciples alone, but *for them also, which should believe on him through their word.* The salvation of sinful man, the conversion of the heathen, the bringing of many sons to glory, consoled and supported the Redeemer, in the day of the agony of his soul. At the very moment that he exclaimed, *My God, my God, why hast thou forsaken me?* in that hour of darkness, when creation was convulsed in sympathy, when he was nailed alive to the cross in lingering

tortures, this was the joy set before him, that *all the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before him:* that they should *come, and declare his righteousness unto a people that shall be born, that he hath done this;* Ps. xxii. 1, 27, 31. It was then, that *he asked life* for all his faithful people, and life was given him, *even length of days for ever and ever.*

We are not, my Christian Brethren, assembled this day to amuse ourselves with a flight of imagination, or to pursue a shadow: no; we are come together *to the help of the Lord. The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds;* even those battlements which the world, the flesh, and the devil have formed, to resist the progress of divine truth.

The day, in whose glorious dawn we now rejoice, was thus the subject of ancient Prophecy, the decree of the Eternal Father, the promise of Divine Truth, the object of the Redeemer's intercession, his support under suffering, and the joy set before him.

The glory of the Lord, in the mysteries of Redemption, as a God pardoning iniquity, trans-

gression, and sin, yet not clearing the guilty, as *a just God a Saviour*, will, more and more, be revealed. Yea, the day is coming, when *all flesh shall see it together, as the mouth of the Lord hath spoken.—For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*

May we rejoice in the growing accomplishment of these glorious predictions! May we exult in the prospect and duties of the approaching day, when the Redeemer, the Lord Jesus, *shall see of the travail of his soul, and shall be satisfied;* when men *shall be blessed in him, and all nations shall call him blessed!*

V. THE DUTY OF MISSIONARY EXERTIONS, IN ORDER TO PROMOTE THE REVELATION OF THIS GLORY.

1. Doth any one ask, "Where is the authority for missionary exertions?" We reply, It stands upon the authority of the Most High God.

A Missionary is one, who receives a commission and *is sent* for the sublime purpose of benefiting mankind. Thus, an Angel is a Messenger; and the Lord Jesus Christ is the Angel, or Messenger of the Covenant. The Ministers of the Gospel are *Ambassadors for Christ.*

The Redeemer, speaking of himself, saith, *I proceeded forth and came from God: neither came I of myself, but he sent me.* The Grand Mission, then, was that of God the Father to a world lying in wickedness, misery, and death. The Grand Missionary was the Lord Jesus Christ, the Eternal Son of the Father. He came on a commission of mercy, as the Prince of Peace, from heaven down to earth, from honour to dishonour, from glory to indignity, from adoration to contempt, from a throne to a manger, from homage to persecution, from a crown to a cross, from life to death, to save the souls of men.

In sending Missionaries to preach the Gospel to the Heathen, my Christian Brethren, you assume a dignified character: you imitate God: you repeat his love: you have the authority of his divine example: you copy his merciful conduct; and the mind is in you, that was also in Christ Jesus.

To send the Gospel to Heathen Nations is, therefore, an incumbent duty, as you regard the authority, the example, the glory of God.

2. The duty is great, as you regard the exceeding great love of the Lord Jesus Christ.—

Greater love hath no man than this, that a man lay down his life for his friends: but *God commendeth his love toward us, in that while we were yet sinners, Christ died for us;* Rom. v. 8. This was the motto of the cross, *pro inimicis, for his enemies! God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved;* Eph. ii. 4, 5, 6.

When, my Christian Brethren, you contemplate the Son of God wearing, for your sakes, the crown of thorns, nailed to the cross, bleeding, dying, you will then exclaim, *What shall I render to the Lord for all his benefits?* You will think lightly of all you may suffer for him: you will esteem as nothing all your labours, your exertions, your offerings. When you have done all, you will regard yourselves as having done nothing; and will be most ready to confess yourselves unprofitable servants.

Oh the height, the depth, the length, the breadth of the love of Christ! No motive of private emolument attracted him from above. He was rich, when for our sakes he became poor. The reward, which he asked for, was, that we might be made rich through his poverty; that

the Heathen might be given him for his inheritance, and the utmost parts of the earth for his possession.

To this request, we, once Heathens of a distant island *, are indebted, that we, who *sometime were afar off, are made nigh by the blood of Christ.* May we testify our gratitude, by endeavouring to gather Heathens, yet in darkness and the shadow of death, within the fold of the Good Shepherd!

3. The duty is great, as you consider the personal obligation, which you yourselves are under to Missionary Societies.

How doth the duty rise in its demands, when we reflect that this very island was once the stage of idolatry, of bloodshed, of human sacrifices, of every crime!

An ancient writer † observes, that the Druids reared huge images of oziers, filled with living men and other animals: then setting fire to them, they burnt these miserable beings, as an offering to their cruel divinities. They reserved criminals, thieves, and robbers, for this pur-

* *Penitùs toto divisos orbe Britannos.*

† Strabo, l. iv. 198, quoted in Adam's Geog. p. 493.

pose; and captives taken in war: if these were wanting, they sacrificed innocent persons.

These horrid rites might have been our fate, to this day. We, our wives, our sons, our daughters, our helpless infants, might thus have been reserved as sheep for the slaughter.

Observe the glorious change, highly-favoured nation! The victim bleeds no more: the Gospel is preached: the grand, the only sacrifice, the blood of Christ, cleanseth from all sin: while personal safety, civil and religious liberty, are diffused, under the shadow of the Tree of Life, *whose leaves are for the healing of the nations.*

Reflect, again, that you are indebted for these blessings to the compassion of Christian Disciples, who supported the very Missionary, who first brought the glad tidings of mercy to these shores. The Church, at that period, was not a rich society. Many, probably, who could ill afford it, put their mite into the treasury; because they loved you in the bowels of Christ Jesus.

Blessed be the memory of those, who pitied us in our low estate. They came to this barbarous island, with their Bible and their lives in

their hand, ready to be offered. They came, ready to meet death, that you might never die. They came, supported by the alms of the Church and the prayers of all the faithful, who knew that they would never see you on earth; but who longed to welcome you to heaven, and congratulate you in the bonds of the Gospel.

But, my Christian Brethren, no pains, no dangers, no bonds, no prisons await you.—You are only called on to help forward the good work, by your fervent prayers, and by contributing a small portion of your substance, for the benefit of your fellow-creatures, for the Church of Christ, for the honour of the Gospel, for the kingdom of the Blessed Jesus, for the glory of the Great God.

4. The duty of supporting missions is great, as God, in his bounty, hath entrusted you with talents to promote this charitable work.

The grateful sympathy of the British Nation raises a patriotic fund for her brave defenders. Justice and humanity claim this tribute to their faithful services. The valiant commander deserves the love of his country: let the laurel crown his head, while he lives; and when he re-

turns to dust, let the marble record his achievements.

But, O my Brethren, the zealous Missionary shall shine to eternity, enrolled in the ancestry of heaven. *Well done, good and faithful servant*, will be the plaudit of *the blessed and only Potentate*, and of all the family of heaven.

Did we justly appreciate the value of the souls of men, did we feel the real importance of the conversion of the Heathen, Christian Ministers and their Churches would unite their frequent collections, to carry on the glorious work. We ministers should feel it our duty to stir up our people: they would cheerfully lend their aid, if we called forth their energies, pointed out the duty, and set the example. If our people are backward, the fault is chargeable on ourselves. If the importance of Missionary exertion were duly felt in this affluent kingdom, funds would never fail. We should see other nations also, roused by our example, present their resources; not for wars of conquest or aggression, but to grant liberty to the captive, and to attack the kingdom of the Prince of Darkness. Kings and Queens would be ambitious to become nursing fathers and nursing

mothers to the Church of Christ; and commerce would lend her aid to convey to distant nations that most valuable cargo, the precious freight of the HOLY BIBLE.

My Christian Friends, you every one possess talents to assist and support this grand design. To many of you, God hath dealt bountifully: do you learn to deal bountifully with others. Have pity on the spiritually poor, and thus *lend unto the Lord.* Christian benevolence is not satisfied with occasional gratuity. Honour the Lord with your substance. Consider seriously what expences you can contract, what retrenchments you can adopt, that you may be able to offer willingly and abundantly in the service of the King of Kings. There are very few, indeed, who want the ability, if they did not want the will. But, if even this be denied, all may further the important cause by their prayers.

Let the priests of the sanctuary, and all the people of God, publicly and privately pray for the peace and enlargement of Jerusalem.

Entreat God the Father, that his *ways may be known upon earth,* his *saving health among all nations.*

Entreat God the Son, "the Redeemer of all mankind," that *the kingdoms of this world* may become *the kingdoms of our Lord, and of his Christ.*

Entreat God the Holy Ghost, "who sanctifieth all the elect people of God," to pour out his grace upon the world, and to *add to the Church daily such as shall be saved.*

Let prayer be accompanied with liberal donations. Remember the command of Jehovah, *Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee;* Deut. xvi. 17.

My Brethren, thousands and tens of thousands, are, at this very time, perishing in darkness and ignorance. They know not the evil and the guilt of sin; nor the punishment which awaits it. They know not who made them. They never heard the name of the Blessed Jesus. They never saw a Bible. They never heard the voice of prayer. They never breathed the language of praise. Africa is said to contain thirty millions of inhabitants. Asia is computed at five hundred millions. All these, with few exceptions, are Heathens or Mahometans, sunk

in profaneness, sensuality, idolatry, and superstition. Yet, among these, there are some, who would earnestly *seek the Lord, if haply they might feel after him, and find him.*

They have been overheard, pouring forth in secret, the agonies of their soul; and, in the language of spiritual distress and apprehension, entreating for mercy *.

In other instances, a blind terror of eternal destruction hath seized them; and they have submitted to excruciating tortures, from a deluded idea of making atonement for sin.

An occurrence in point to this remark is reported by some to have been witnessed by the Rev. C. F. Swartz, many years Missionary at Tanjore, under the Venerable Society for Promoting Christian Knowledge. A certain man, on the Malabar Coast, had enquired of various Devotees and Priests, how he might make atonement for his sin; and was, at last, directed to drive iron spikes, sufficiently blunted, through his sandals: on these spikes he was to place his naked feet, and to walk two hundred and fifty coss; that is, about four hundred and eighty

* See Note at the end.

miles. If, through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength to proceed. He undertook the journey; and, while he halted under a large shady tree, where the Gospel was sometimes preached, one of the Missionaries came, and preached from these words, *The blood of Jesus Christ cleanseth from all sin.* While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want:" and he became, by his faith and practice, a living witness, that the blood of Jesus Christ does indeed cleanse from all sin.

He, that hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? What appeal then is made to our sympathy, our humanity, our love to God, our love to man; when we behold a poor Heathen ready to perish, in this most affecting manner eagerly listening to the sound of the Gospel! *Go,* then, *into all the world, and preach the Gospel to every creature.* Let the wilderness and the solitary place be glad for you. Go, tell him, that his God is love: that the Divine Law is the transcript of the Divine Nature: that it is *holy, just, and good:* that all human misery arises from want of the love of God: point out to him his

sin, his guilt, and his danger of eternal death; and assure him, that to confirm the justice of the tremendous sentence, and at the same time redeem the transgressor, *God spared not his own Son, but delivered him up for us all.*

Go, tell the self-torturing heathen, that the grand sacrifice for sin is already offered and accepted; that the Redemption of Immanuel is sufficient for all; is complete, and perfect. Tell him, that, in the New Covenant, God freely offers, in his Beloved Son, pardon, righteousness, and salvation to all, who truly repent and believe in him. Tell him, that the Lord Jesus is exalted to give this very repentance and remission of sins. Tell him, that his Heavenly Father will give the Holy Spirit to them that ask him. Assure him, that this is the royal grant of mercy, *Believe in the Lord Jesus Christ, and thou shalt be saved. Whosoever will, let him take the water of life freely.*

You, my Christian Brethren, who glory in the *faithful saying*, that *Christ Jesus came into the world to save sinners*, shew your faith by your works; by diligent practice of every duty; by acts of charity and mercy.

Missions cannot be supported without great

expence: and large sums can only be raised, by the union of individuals. Hence, while the rich should give liberally out of their abundance, the humble mite of an individual may jointly possess the honour of contributing to the salvation of a soul, and the conversion of nations.

The Most High God expects this homage out of the bounty he hath given us. All the Church of Christ expects it. All the holy Prophets look to you Christians, in these latter times, to accomplish the subject of their predictions; and help forward the day, when *the earth shall be filled with the glory of the Lord.* Publish, then, to nations yet in darkness, that name, wherein alone they can be blessed. Assist in gathering the people to Shiloh, and assemble the nations that they may call him blessed.

The British Government has lately given a noble example of justice and benevolence, in listening to the groans of such as were in captivity, and delivering the people appointed to slavery and death. Never did the philanthropy of Great Britain triumph more gloriously, than when, in full assembly, it brake the fetters of the enslaved, and bade the sons of Africa be free.

But the benevolence of a Christian Mission

stands on higher ground, and prefers a higher claim. Its object is to proclaim eternal liberty to the spiritual captives; to redeem from sin, from Satan, and from death; to break every yoke of the oppressor, and establish the glorious liberty of the children of God.

This Society has sent out five Missionaries for evangelizing the Heathens in Africa, and it has at this time five others under its protection, preparing for the same important work. It has also a well-founded expectation of usefully employing whatever funds the zeal and liberality of Christians may entrust to its disposal.

My Friends, our time on earth will be but short; our sphere soon be filled by others; and every talent resigned: but, by exerting ourselves to promote the cause of God and the Truth, by endeavouring to save from death the souls of our fellow-creatures, we may give importance and dignity to time, and treasure up delights for eternity.

When united to the spirits of the just made perfect in the presence of your Redeemer, you may perhaps look down, and see the seed, which you sowed, taking root and springing up; thankful to that grace, which taught you the right use of pro-

perty, to shew mercy, and to deny yourself in order to make your offering; thankful, that you had the honour to come to the help of the Lord, and to contribute one single stone to the spiritual building.

In a future world with what gratitude will you thank the zealous Missionary, who first undertook your cause, and ventured his very life to snatch you reluctant from the wrath to come! And with what heartfelt gratitude may some poor Hindoo, some native of Africa, whose cause is this day pleaded, then acknowledge your Christian zeal, in this instance! He may record, overwhelmed with wonder and gratitude, he may record that charity, which pitied him in his low estate; which supported a Christian Mission; which sent out the faithful labourer, whose ministry the Good Shepherd used as the means of saving a soul from death, and of hiding a multitude of sins. Let us, then, *be steadfast, unmoveable; always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.*

Compassion to the Heathen is the greatest of all charities; because, wherever divine truth establishes its dominion, all Christian graces, duties, and charities, will certainly spring up

under its sacred influence. Let *the glorious Gospel of the Blessed God* be proclaimed and received, you will soon see brotherly love continue; you will soon see charitable institutions arise. The poor and ignorant will be invited to schools of instruction: the widow, the fatherless, and he who had none to help him, will soon find an asylum; and the man, who was ready to perish, will be heard pouring his blessings on the head of the disciple of Jesus.

Nor do I merely plead the cause of the Society for Missions to Africa and the East: no; I plead the cause of all Missionary Institutions. May God bless them all! May the work of God prosper in all their hands!

With cordial pleasure, therefore, I congratulate the Church of England, under whose patronage have long arisen two venerable Societies, with the excellent design of promulgating the Christian religion. The incorporated Society for the Propagation of the Gospel in Foreign Parts, Instituted in 1701, according to the Reports of the Society, maintains eighty-two Missionaries and Catechists, chiefly in North America. The Society for Promoting Christian Knowledge, in addition to an extensive distribution of Bibles and religious books, maintains seven Missionaries,

five of whom are in the East Indies: among the latter, this Society had the honour of employing the Rev. C. F. Swartz, whose praise is in all the Churches of Christ. May the Eternal God be pleased to direct and prosper all their consultations to the advancement of his glory, and the good of his Church!

Most cordially, however, as I revere and love the truly Apostolic Church of England, in whose communion I wish to live and to die; attached as my heart is to her Episcopacy, her Liturgy, and her Discipline; fervent as my prayer is, that she may endure to latest generations; that this vine, which God's right-hand hath planted, may take deep root and fill the land: yet, God forbid, that we should not also wish the welfare, or rejoice in the success of all the other Institutions, which strive to promote the glory of God, the kingdom of the Lord Jesus, and the salvation of the souls of men. My Brethren, let us pray for them all. If we are blessed with abundance, let us give our mite to support them all.

May the Eternal God bless the exertions of the Church of Scotland in Tartary and her wandering tribes! May the little heathen children whom they redeem from slavery, exult in the liberty of the Gospel of Christ!

May God bless the Baptist Mission on the Continent of Asia! May the Hindoo learn to renounce his cast for the discipleship of Jesus; and may the Scriptures, in the vernacular tongues of the East, direct thousands and tens of thousands in the narrow way, which leadeth to life!

May the London Missionary Society be prospered in her extensive labours in Africa, in the East, and the Islands of the South Seas!

May the labours of the Arminian Methodist Societies, in the West Indies, be abundantly successful; and may the injured Sons of Africa forget the horrors of their slavery, set free by the liberty of the Gospel! May they lose sight of their native country, in prospect of a kingdom which cannot be moved!

May the Episcopalian Church of the United Brethren, who have had the honour to lead the van in the attack of the kingdom of Satan, still be replenished with their unexampled success! May the twenty-four thousand converts, who have professed faith in Christ, be established and encreased with the encrease of God!

Yes; we will rejoice in all your labours. *We will bid you good luck in the name of the Lord.*

When the great company, which no man can number, of all nations, kindreds, and people, shall stand before the throne, and before the Lamb, we shall not enquire, whether it was Paul who planted, or Apollos who watered: we shall not be curious to know in what enclosure the seed was sown, or under whose culture it sprang up. We shall all triumph, when we see the wheat safe in the garner. There will be one heart, and one sentiment: All praise to God, who gave the increase!

His name, the name of the Lord Jesus, shall endure for ever. *His name shall be continued as long as the sun: men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and Amen!*

NOTE.

(See Page 169.)

THE FOLLOWING INTERESTING

ACCOUNT OF A BRAMIN

IS GIVEN BY MR. THOMAS,

In the Baptist Periodical Accounts: pp. 22—26, vol

PARBOTEE was a man of *title.* He was also a very strict observer of the Hindoo laws and customs, daily rising early in the morning, and repairing to the distant jungles* to gather curious flowers, superstitiously valued amongst them; and these he offered, with abundant forms, in the river *Mahanuddee,* which was near; and repaired, at particular seasons, to their more sacred river the *Ganges,* which they say cleanses from sin. There was not his equal in all the neighbourhood, for zeal and accuracy; a thorough devotee. This man, having heard of our new Shaster, the Bible, was not a little displeased: and when he understood that the other Bramin who came in had been to see me, he required of him to go and wash his clothes, for he must be defiled, and would defile, for he had been in the company of an Englishman: and it is the common custom of all religious orders among them, to go out of the company of an Englishman or Mahometan, into the river, and immerse their bodies, with their clothes on. I have often observed the Bramins, and *Pundits*†, do so, after holding any conversation with me. To induce this man to go and wash his clothes, *Parbotee* urged that I was of the *Maleetch,* viz. *unclean,* if not *filthy.* He replied, that filthy men did filthy deeds; whereas he could never say so of this Englishman—and he would not go and wash his clothes. The other continued to insist upon it, and, finding his injunction was not honoured, he proceeded to do a thing which will appear trivial to you, but is a very formidable action among them.

* Woods. † Viz. Learned Doctors.

It is the custom of the country to smoke very much; and their tobacco is made up into a paste, with spices, &c. This paste they place on one side of a copper-plate, and coals of fire on the other side; the tobacco being lighted, they then put it on the upper extremity of a tube, and the lower extremity runs down into a shell, or other vessel, containing cold water, and sometimes rose water, which is very common there. The smoke is agreeably drawn through the cooling water by means of another flexible tube, which is the pipe, and is generally about twelve feet long:—Now, when Bramins, or others of equal cast meet together, it is a constant mark of friendship and good understanding for the man of the house to offer this Hookah to his visitor, and it is passed on from one to the other. But when the Bramin in question gave the Hookah to *Parbotee, he emptied the water out of it:* this is the action that will appear little to you, but which is a kind of formal disgrace among them, and proves a forerunner to that which is worse than death, viz. *losing cast.* Such a proceeding before witnesses could not escape particular notice, nor fail of drawing the attention of many, to the great dishonour of *Mohun Chund:* So he left the company, and went and poured out his complaint to God in prayer. The day was far gone: he returned no more to his company, but retired with his family to rest.—About two in the morning he was called up by *Parbotee,* with vehement cries; and on opening the door, found him in great agitation, and, to his inexpressible surprise, *Parbotee* desired to hear THE GOSPEL, and that the Bramin *Chund* would go and pray for him: he replied as well as he could, and took him to the house of *Boshoo,* the Munshee, where they spent their time till day-light, in reading, praying, and singing. But matters were not yet explained: they observed he did not go to his usual ceremonies, but returned to Munshee's house in great trouble of mind, about noon, making his former requests, and on their repeated enquiry, he related to them a very remarkable dream, in which I have no doubt at all but he received divine admonition and instruction. The effects of it were visible on his body and mind for several days. I found it very difficult to administer

any consolation to him, and was afraid the consequences might be soon fatal; but he continued daily to hear the Gospel, and began to join the rest in singing and praying; and confessed to all his former folly, and professed to believe that the Bible was the only word of God, and Jesus Christ the only Saviour. When I left *Bengal*, he had continued to walk in an orderly becoming manner, and gave me and others great satisfaction. I cannot pass by one remark in my diary; though it is rather long, I shall here give you a copy of it verbatim. You must know we* were all on the river, going a journey of two hundred and thirty miles; and we had a prayer-meeting at setting out. *Mohun Chund*, and *Ram Boshoo*, the Munshee, having made their intercessions, I called upon *Parbotee*, whom I had never before heard, and though the Munshee's prayer was more judicious and orderly, yet that of *Parbotee*, both in manner and matter, was at that time inexpressibly sweet and awful to my spirit.

Extract from my Diary, of August 19, 1790.

'Endeavour to recollect a little of *Parbotee*'s unequalled prayer.'

Expressions in PARBOTEE'S *Prayer.*

"I performed the rights of the Ganges, I called this *good* —I worshipped wood and stone; I called *this* good—I heard the shasters of men, that are all false and vain; I called this good—Lord, I am a most wretched creature to this day: I know nothing—nothing! I have spent all my days in wickedness, and have not obtained the least knowledge of God. O put far from me these evil things! O make them depart far from me. I have hearkened now to thy word. I will hear *them* no more—I will not the least regard the idols of wood and stone any more!—Vanity: lies. Lord, I will hear no more at all these shasters of the Hindoos; they are all false and vain. Wretched sinner! Save me! O save—save, save me. Give—give—O give—Give, O Lord! Give me to know —Hell! what?—Heaven! what?—Without the blood of Christ I shall never be saved. Without the flesh of Christ I

* Munshee, Parbotee, Mohun Chund, and myself.

shall never live *.—Lord, what is the meaning of this? I know not what it is—how can I get the blood of Christ?—O teach me: I will do any thing thou sayest—Cast! what?—Home! what?—Friends! what?—Life! what? What is any thing? all is nothing but thee.—I want no money †, I want nothing but thee. O what a wretched sinner am I! O tell me thy way! O tell me by *Munshee;* tell me by the *Sahaib* ‡. We are going to *Calcutta*—Many, many wicked things are there. O keep us all while we stay there.

"O that I had but love! O that I had but faith!—O that I had forgiveness! O that I had but those things which thy people have. Like them—O give me like them, like them. O Lord, how many evil things are in my mind every day! I am a wicked blasphemous wretch! I have shame in me—Wicked shame before the people, and wicked fear of men!—Far, O far away from me, put far away my sins. Forgive me; and teach me what I shall do. I will do any thing. O that I did but know what to do: O give—give—give—Lord, what shall, what can I do?"

'Here he burst into a flood of tears, with now and then such fervent cries, as I never before heard: he continued in prayer about half an hour. I read and explained the faithful promises of God to supply the poor and needy, and to satisfy the thirsty soul with living waters; spoke of the mind, and the inner man, delighting in God manifested in the flesh, and crucified for sin; that this was eating the flesh and drinking the blood of Christ. After concluding, he returned to his boat, and, as the Munshee tells me, wept there over his own sinfulness, a long time.' Thus far my diary.

* He had heard read John vi. 53.

† Referring, perhaps, to some cruel charges, that they followed the Gospel for money: but the truth is, they made no gain by it, of a temporal kind; they suffered LOSS.

‡ SAHAIB, i. e. Sir. He meant Mr. THOMAS.

REPORT

OF THE

COMMITTEE,

DELIVERED TO THE

ANNUAL MEETING,

HELD MAY 19, 1807,

AT THE NEW LONDON TAVERN, CHEAPSIDE.

REPORT,

&c.

In reporting the proceedings of the last year, your Committee will notice, in their order, the *State of the Mission to Africa*, the *Means to which they have resorted for promoting the Objects of the Society*, and *some recent Public Occurrences*, which seem to promise a powerful co-operation towards its ultimate success.

The Missionaries Nylander, Butscher, and Prasse, embarked at Bristol, as was stated in last year's Report, April 22, 1806, on board the Rover, for Sierra Leone.

On the 25th, they arrived at Falmouth, where the vessel was to call for convoy. The convoy came down on the 5th of May, but the crew of the Rover not being found sufficient for the voyage, the opportunity of joining it was lost. On the 13th, another convoy, which had arrived on the 11th, having made a signal for sailing,

the Rover weighed anchor unexpectedly, the Captain having neglected to apprize the Missionaries who were then on shore. They followed, however, in an open boat, as soon as they perceived the vessel under sail: but though they reached the Rover near enough to hail her, the Captain refused, probably from the roughness of the weather, to lie to for his passengers. After being tossed about in their little boat, for several hours, under a very violent gale, to the imminent hazard of their lives, the Missionaries returned to Falmouth, depressed and chagrined.

The repeated delays and disappointments which they had met with, much exercised their faith and patience. "When we consider, says one of them, "how wonderful are the circumstances attending our going among the Heathen, I do not know what to say. First of all, we had to wait in Liverpool five weeks; after this, we were cast on shore, and had to stay in Ireland seven weeks: and here we have been disappointed again, and have to wait we know not how long. One should think, that the Lord is against us: but, when we consider that the work in which we are engaged is very great, we have to expect difficulties and disappointments: and these little evils which we encounter are certainly preparations for the future; and I be-

lieve God will direct them all to our good and to his glory."

The wind having suddenly changed, the Missionaries were scarcely returned into the harbour, when the whole fleet put back and came to anchor. They went on board on the 15th, and in the evening set sail; after experiencing at Falmouth much kindness and Christian attention from different friends in that place and neighbourhood.

After some alarm from a privateer, and serious anticipations of the horrors of a French prison, the Rover having lost her convoy in the night, the Missionaries arrived safely at Madeira on the 2d of June.

Here new trials awaited them.

They found, on landing, that a former friend and companion, who had spent twelve months with them in the Seminary at Berlin, had breathed his last, but a few days before, in the very chamber where they were lodged. He had been taken under the protection of the London Missionary Society, and had been sent by that Society to Madeira for the restoration of his health. "In the seminary," say our brethren, "we heard his blessed exhortations, and en-

joyed his holy conversation. Our feelings on receiving the intelligence of his death, especially as we had no knowledge of his being in the island till our arrival, may be easily imagined. And now we lodge precisely in the same house, and in the same chamber, which he inhabited. Had we arrived only a few days earlier, we had then found him yet living! How much would it have rejoiced both him and us! But he died wholly resigned, and full of hope; often repeating, 'I know certainly that the Lord hath mercy upon me'."

Two days after the Missionaries reached Madeira the Captain died, of an apoplectic attack, the consequence, as it appears, of intemperance. The British Consul and merchants thought it right to detain the vessel till instructions could be received from her owners at home. Their instructions not arriving till the 10th of September, the Missionaries were detained on the island, at a very great and unavoidable expence, during the tedious interval of between three and four months; and did not finally set sail till September 17th, the first mate taking the command.

The superstitious scenes around them, combining with other circumstances, rendered their

long detention at Madeira a great exercise of their faith. "We are among a people," says one of them, "whose language we do not understand; and in a land, of which we must say, *Darkness covereth the earth, and gross darkness the people.* Yet these are the ways wherein our God goes with us, according to his infinite wisdom. And who can alter them? However, my *old man* within me would alter them very often, and go his own ways: but, blessed be God that he is not able to do it; for he would carry me at last into hell. Since we have been in Madeira, I have oftentimes asked the Lord, Why are we on this island? and why must we stay here so long? But I frequently was taught to answer: 'It is not necessary for thee to know it now: only study thy own heart, and learn better to know thy Divine Master'."

The Missionaries employed their time, during their stay at Madeira, in studying the Scriptures; and improving themselves, so far as they were able, in the Susoo tongue. They held Divine Service among themselves; and were not wholly destitute of other Christian communion on the island.

After a somewhat rough passage, they landed at Freetown on the 22d of September.

Your Committee will now briefly review the proceedings of the Missionaries in Africa from the period mentioned in the last Report.

Mrs. Hartwig left the Colony for England, on account of her health; and arrived in this country the end of May. She is now perfectly restored; and is waiting to return to Africa by the first opportunity.

In the early part of April, last year, Mr. Hartwig proceeded to Bareira, in the Mandingo Country. The Committee at the Colony considered that, from Bareira, he would easily find access to all those parts of the Susoo country, which border on the territory of the Mandingos: and that, in the Mandingo Country itself, he would have a favourable opportunity of perfecting his knowledge of the Susoo language; and would probably meet with strangers from most parts of the country, even from Sulima itself.

The principal object of this journey was to collect information; and, to assist him therein, he was provided with a number of queries. An extract from his answers to these queries *, will furnish the Society with some farther information

* See Appendix, No. I.

concerning the people among whom the Mission is to be established, in addition to what was conveyed by his Journal in the Rio Pongas, quoted in the last Appendix.

He arrived at Bareira on the 14th of April; and on the 19th, set out for Fouricaria, the capital of the Mandingo Country; intending to visit the Benna Susoos, who lie east of the Mandingos, and to explore the country as far as possible towards Sulima. Hence he purposed to travel north and by west through the country of the Sumbea Susoos, who are situated to the north of the Mandingo Country, and reach to the coast, the chief town of which is Wonkapong, mentioned p. 437 of the first volume of the Society's Proceedings as a promising Missionary station.

Obstacles interposing to prevent the accomplishing of his design, which will be found detailed in his journal*, he returned to Bareira on the 25th of April.

On the 7th of May he proceeded on a second journey; and reached Wonkapong on the 9th; where, and in the neighbourhood, he passed

* See Appendix, No. II.

about a fortnight, returning to Bareira on the 23d. At this latter place, in the month of June, he was attacked with a violent flux, which continued for about a week.

At Bareira he continued till the beginning of December; when he returned to the Colony, having chiefly occupied his time in the Mandingo Country in acquiring the Susoo; in which tongue he appears to have made very considerable proficiency.

The journal of the latter part of his stay at Bareira has not yet reached your Committee; but, from the information already collected, it appears that the Sumbea Susoos, whose country lies on the Quiaport, and north of the Mandingos, present, in many respects, a promising sphere of Missionary exertions*. But if an opinion which Mr. Hartwig formed, during the latter part of his stay at Bareira, concerning the designs of the Mandingos on the Sumbea territory, be just, these schemes may oppose great obstacles to the establishment of a Mission among the Sumbea Susoos.

Any settlement, indeed, among that people

* See Appendix, No. I.

seems to be rendered, for the present at least, inexpedient, by another circumstance which has recently occurred.

Dalla Módu, son of Fenda Módu, the headman of Wonkapong*, resided several years on the Company's territory. After his power had increased, he fabricated a claim to the territory, and pretended to have received it from King Dom. His pretensions were clearly disproved; and, as he had repeatedly shewn himself inimical to the Company, he was ordered to quit the territory. As Dalla Módu was never favourable to the designs of the Company, or the objects of the Mission, his influence with his father might probably be exerted to prevent its establishment or to hinder its success.

As the Governor thought it expedient to communicate this affair to the principal chiefs of the country, particularly to the Mandingo King, a member of the Council went, for that purpose, to Fouricaria. In this excursion, he was accompanied by the Missionary Butscher. From Fouricaria they walked to Bareira; and on this occasion it was that Mr. H. returned to Sierra Leone.

* See Society's Proceedings, vol. i. p. 437.

The Susoos on the Rio Pongas, who live to the north of the Sumbea territory, and among whom Mr. H. resided for some time in 1805, may present a scene of useful labour, especially when the influence of that Great Event—the ABOLITION OF THE SLAVE TRADE—comes to be fully active in that quarter: this river having been one of the principal spheres of that trade on the coast. Indeed the affairs on that river appear, within the last year, to have greatly changed for the better. Most of the principal traders are dead, or have left the station: and there is a large house at present empty, suitable for two families, at the head of the river, commanding a considerable district of the continent and of the banks of the river.

A very recent communication, indeed, from Sierra Leone has induced your Committee to direct the Missionaries Hartwig, Nylander, Butscher, and Prasse, to embrace, without delay, if circumstances permit, an opportunity which has offered itself of settling in a Susoo town, on the Rio Pongas, belonging to the father of one of the native youths educated at Clapham.

On the 10th of January last, the brethren Renner, Butscher, and Prasse, left the Colony on a journey into the Mandingo country, and

thence to the Benna Susoos. They were not returned when the last letters left the Colony.

In the mean time, William Fantimani, the young man above mentioned, arrived from the Rio Pongas with his father's craft, in order to trade with the Colony in country produce, and to invite the Missionaries to accompany him on his return. His father had built a house with three large rooms; and offered, if the Missionaries would settle with them and occupy that house, to surround it for security with a mud wall.

Your Committee considered the prospect opened by this offer to be so promising, that they directed the four Missionaries to embrace it as soon as possible, unless in the opinion of the majority of the Missionaries, circumstances had since occurred to prevent it, and to point out a more favourable situation.

Mr. Renner appearing to be acceptable in the Colony, and being familiarized to the habits and manners of the place, has been directed still to continue there. As, however, when only two Missionaries were together in Africa, it was expedient to appoint one, who might determine in cases of uncertainty or deliberation, your Com-

mittee, though they had still continued him superior of the Mission in their instructions to the last Missionaries, have on full consideration, deemed such an appointment needless, since there are now five Missionaries in Africa.

Your Committee cannot quit the subject of the Mission to Africa, without gratefully acknowledging, that, by the kindness of Providence, the health of the Missionaries appears, on the whole, to have been far better than might have been feared from the usual effects of the climate on Europeans.

Your Committee, having thus reported the state of the Mission to Africa, will now enumerate *the Means to which they have resorted, for promoting the Objects of the Society.*

They have thought it would greatly further these objects if a Missionary Seminary were established in this country; as it would give them an opportunity of becoming more intimately acquainted with the students preparing for their service, than they could possibly be by the reports of other persons; and would also offer suitable accommodation to any young men at home, who might be inclined to prepare for Missionary Labours.

They have accordingly agreed with Mr. Dawes, formerly Governor of Sierra Leone, now resident at Bledlow, in Buckinghamshire, to receive such students under his care as they may wish to send to him. From his acquaintance with Africa, those of the students who may be designed for that quarter will have the advantage of much information, before they enter on the service of the Mission. Several neighbouring Clergymen, members of this Society, have kindly engaged to contribute their aid towards preparing the students for their work.

In consequence of this arrangement, the Secretary was instructed to write to Mr. Jaenicke, at Berlin, requesting him to send over, by the first opportunity, the three students then in the Seminary, that they might be placed for some time under Mr. Dawes. The Secretary wrote accordingly in November last; but, in consequence as it is supposed of the deranged state of affairs in Prussia, no answer has yet been received on the subject.

Your Committee having received information that the wife of Mr. Barneth, mentioned in the last Report as having come over to this country, was dead; and that he wished earnestly to en-

gage himself to the Society; resolved to accept him as a Missionary, provided he could obtain Ordination, and could dispose of his daughter. By a letter from Mr. Jaenicke, they learn that there is reason to expect, when public circumstances will allow it, that he will be able to comply with these stipulations.

The direct correspondence with Berlin having been for some time interrupted, your Committee have been able to procure and to convey information only by circuitous means. They are, however, happy to hear that the Seminary still subsists, that it contains twelve students, and that the Providence of God has been manifest towards it in the midst of the distresses of that unhappy country. Mr. Jaenicke having been deprived by the presence of the French in Berlin of the principal part of his income, and greatly restricted in his benevolent exertions, your Committee judged it right, in consideration of the assiduous and gratuitous services he had rendered to the Society, to request his acceptance of the sum of Fifty Pounds on his own private account.

A friend at Altona having recommended, in a letter to the Rev. Mr. Steinkopff, a young man, an ex-capuchin of Warndorf, in the bi-

shopric of Munster, as a fit person to become a Missionary, your Committee proposed to him to go to the Seminary at Berlin, at the Society's expence; that your Committee, by means of his intercourse with Mr. Jaenicke, might obtain more knowledge of him than they at present possess. This application was accompanied by a Memorial, drawn up by the young man; which, as it is very interesting, the members of the Society will be pleased to read*.

Your Committee, wishing to do every thing in their power towards furthering the interests of the Gospel in the East, have directed the sum of Two Hundred Pounds to be transmitted to George Udney, Esq. and the Rev. Mr. Brown, and the Rev. Dr. Buchanan, of Calcutta; to be appropriated at their discretion to promote the translation of the Scriptures into the Eastern Languages, now carrying on at Fort William.

They have also requested these Gentlemen to transmit, from time to time, an account of the progress of that important work; and have requested their aid in promoting the especial objects of this Society.

That the expenditure of the Society may be

* See Appendix, No. III.

placed on a certain footing, and that the Missionaries may feel the operation of every motive in the management of their funds, your Committee have resolved that One Hundred Pounds per annum shall be allowed to each Missionary, either in stores or money, as a suitable provision for their whole expences, so long as it shall seem proper to the Committee. If a less sum can be made to suffice, it is hoped that the zeal of the Missionaries to promote the common cause, will prompt them to receive as little as possible from the Society, that it may be enabled to extend its undertakings.

On this subject your Committee return thanks to all those friends who have exerted themselves to promote its interest, either by exciting pecuniary contributions, or prayers for its success. They earnestly beg the continuance of such exertions. And they particularly entreat every Clergyman who wishes well to their undertakings, to collect for them in his congregation and among his friends, as often as he can do so with propriety.

The Committee consider, that it would greatly tend to make the Society and its objects better known, and to promote its designs, if an active friend in each considerable city and town in the

United Kingdom, would have the goodness to distribute the Reports annually among such persons around him as he might judge likely to support the Society, and also receive on its account subscriptions and contributions: and they hereby invite such friends to offer themselves.

Your Committee will now close with congratulating the Society, and returning thanks to Divine Providence, for *Two recent Occurrences, which they cannot but hope will greatly promote the Society's designs with respect to Africa*—the Abolition of the Slave Trade, and the Formation of the African Institution.

The benevolent efforts of the Sierra Leone Company were directed towards that part of wretched Africa, which suffered most under European rapacity. They established their headquarters in the very centre of this scene of iniquitous traffic. They wished to encounter the foe on his own ground, to rescue the British character in particular from the just odium under which it had long laboured, and to remunerate the miserable for their sufferings. This Society has wished to imitate their example, and to carry the Gospel into the dreary abodes of Superstition, Slavery, and Death. But all exer

tions to civilize and evangelize the natives of the Slave Coast were impeded and paralized by that detestable commerce. The native character was debased—every evil passion was called into exercise—man was armed against man, and neighbour against neighbour; and the very feelings of nature were stifled. Europeans were regarded with suspicion and distrust. Avarice and cruelty were thought to characterize our race. The disinterested proposals of the Philanthropist, and the greater offers of the Christian, were heard with jealousy and fear. And all their efforts were liable to the counteraction of unprincipled avarice and cupidity.

But it has now pleased God to bring to a glorious issue the patient labours of the Friends of Africa. Amidst difficulties and discouragements of every kind, they have persevered, till, in decisive success, they have met their reward. The inveteracy of habit, and the calumnies and misrepresentations of self-interest, have given way before the energy of truth, humanity, policy, and duty. The Legislature has, by one grand act of justice, confirmed all its former declarations against this trade; and has not only pronounced it, as it had done on other occasions, unjust, inhuman, and impolitic, but has declared that IT SHALL EXIST NO MORE!

This Society, united on the great principles of the Gospel, and feeling an especial degree of guilt attached to the continuance of the Slave Trade by this enlightened nation, cannot but join in the general gratitude of Christians among us for the removal of this load of criminality from the nation at large. They will offer up fervent prayers to the Great Head of the Church, that the opportunity which his Providence has now opened of carrying the Gospel into Africa may be embraced with redoubled zeal. And they will remember with peculiar pleasure, that they number among their Patrons and Friends the most ardent, unwearied, and eloquent advocates of this Great Cause.

The formation of the AFRICAN INSTITUTION is another subject, on which your Committee cannot but congratulate the Society. The noble and distinguished persons, who have taken the lead in this business, have given hereby the best possible pledge of their determination to follow up the Abolition of the Slave Trade in the most effectual manner with measures of active benevolence towards Africa. The civilization of that continent is an object in which all denominations of Christians may cordially co-operate, and common justice demands the attempt at our hands. We, who have arrested the wish

and effort of men to better their condition, who have degraded among them the very name of Christianity, who have left Mahometans to elevate, by assiduous instruction, the tone of African feeling, and the standard of African morals, while we, the Professed Disciples of the Saviour of the World, have appeared little else than rapacious plunderers, in whose hearts glowed no feelings of common humanity—it is from us, emphatically, that this attempt is demanded. And the demand has been obeyed! Success will, with the Divine Blessing, crown our endeavours. Civilization will prepare the way for Christianity. And this Society will be honoured, in uniting its efforts with those of other Christians, to hasten that blessed period when *the glory of the Lord shall be revealed, and all flesh shall see it together.*

APPENDIX I.

(See page 190.)

The Substance of Mr. Hartwig's Answers to various Questions proposed to him by the Committee of Correspondence at Sierra Leone, respecting the Sumbea Susoos; and the best Method of establishing a Mission among them.

THE territory of Sumbea is, according to the best authorities two hundred British miles in circuit. Its western, northern, and eastern boundaries are inhabited by numerous tribes of Susoos. The country is hilly, and interspersed with several swamps, in which the natives raise considerable quantities of rice. Its western and eastern limits are fixed by a long chain of mountains.

Sumbea is blessed with a fertile soil, and its natural productions are by no means less, than those on any part of the inhabitable coast of Guinea.

This part of the Susoo country being most conveniently situated on the shores of the sea, they boil every dries a quantity of salt, which they exchange with the Negro and Moorish merchants that resort thither with ivory, gold, bees'-wax, stock, &c. These articles they exchange again for European merchandise, and with this they purchase slaves in the interior.

Hence it is that they are possessed of more domestics than in general other nations are, except the Mandingos. The slaves employed as domestics rise gradually from five to 100, 200, 300, &c. If a person receive of his father or mother by inheritance, perhaps ten slaves, the number will, in a few years, be increased by exertion and birth to fifty, and so on, which are the chief

means whereby the Mandingos and Susoos multiply their household. Kidnapping, &c. and wars are not frequent among the Mandingos and Sumbeas, and of course little or no gain is obtained in that way; but the extracting of goods from Europeans, whenever they can, is much practised, and most property is obtained in that manner. Fenda Módu is generally acknowledged to possess above 1000 domestics, which has rendered him formidable and much respected.

Sumbea contains, as I have been told, about fifty principal towns; that is to say, such as are inhabited by men of free condition; each containing from 500 to 1000 inhabitants: as, for instance, Mania, Guia, Mangatta, Kansita, Kardenia, Yelleongia, &c. &c. How many inhabitants there may be in Wonkapong I do not know; but it is a considerable number. Those towns which are situated nearer to the sea-shore are generally but small, and this is the case with those erected near to the foot of the mountains.

The Mandingos sometimes call that part of the Susoo country in which Wonkapong lies, "The Land of the Susoos;" and, sometimes, Sumbea. I understand that it received the name of Sumbea, from a Susoo verb, *sumbo*, to mix; it being early inhabited by a mixed people.

The people are well made, vigorous, hospitable, cheerful, and unconcealed in their conversation. They follow hunting and fishing; and are many an hour usefully employed in procuring their subsistence, when the Mahometans, their neighbours, are idle and inventing mischief. A plurality of wives is prevalent amongst them. They are, as I believe, addicted to the vices prevalent among other nations. They abhor murder, however; and Missionaries have nothing to apprehend from this quarter, except from the roving parties, or, to speak plainly, banditti.

The disposition of a Susoo is widely different from that of a Mandingo and Foulah. Indeed I found what Mr. Park says of the Moors to be true: and his account

of the Negroes is so exactly descriptive of the Sumbea Susoos in their temper, and moral and national character, that whenever I read his narration, I believed them to be realized to my mind.

A Susoo man will listen to what is said to him, and acknowledge that he stands in need of a religion which teaches him the mind of the Deity, or the Eternal, and what will become of his spirit after dissolution. He feels his deficiency of mind in things pertaining to God.

Ingenuity is not so prevalent among the Susoos as the Mahometans, which, I believe, is owing much to their inclination to rum, and their pursuit of agriculture. Indeed a Susoo man applies himself more to the obtaining of the necessaries of life by bodily exertion than a Mahometan; who is contented with hunger, if he can but shew that he is a gentleman: whereas a Susoo will fish, hunt, and ascend trees, to supply his returning wants. The Susoos discover no inferiority of natural abilities. They are affectionate towards strangers, and are warm in debating and when aggravated; but cold and indifferent, in general concerns and conversation.

Among the Sumbea nation various kinds of religious tenets are prevailing, but none that intimate a discovery of the attributes of the Supreme Being.

The Sumbeas consider the Supreme Ruler of the Skies as good, and not as having decreed to do harm to the work of his hand; but they are altogether ignorant of his loving equity and judgment, and of his being a rewarder of good and evil. They believe that there exists an Evil Spirit, inhabiting desolate regions and thickets, meditating to do mischief to mankind. This being they call Berri; the opposite of Njaengi, understood by the Susoos to be that which departs from men when dying. This Berri they believe must be occasionally reconciled: hence they dedicate the blood of a fowl, &c. to it; and will build here and there a little hut for it, in which they lay some rice, &c.

Among the Mandingos there are many schools, in which they instruct the youth. Boys only are admitted to receive information; and if a female is allowed that privilege, it is only so far that she may be enabled to get hold of a prayer, which she peradventure will have occasion to repeat at a future period. Boys generally complete their education at fourteen years; and when they are able to repeat some prayers and passages out of the Koran, the appellation Mari is bestowed upon them. Their school-hours are evening and morning, and at the voice of the cock they are lighting up their fire in the open air, in the dries, and leave off about eight o'clock. Among the Susoos are no schools, and thus it comes that they frequently give their children to a Mahometan in order to be instructed. The Susoos seemed to me to be as willing to give their children to an European as to a Mahometan; and no particular preference to Arabic literature could I discover.

They, like all other nations and tribes in Africa, pretend to supernatural powers. I am happy to say that no person is sold from among them on pretence of being a witch, as is in use among the Timmanees, Bullams, &c. according to report. But they sell a person when he has been kidnapping or selling a free man, and so on, which however is not in frequent practice among the Sumbeas.

The best Missionary settlements might be made in Dumbea, Guia, and in or near Wonkapong. In fact, the whole of this extent seems to me, in many places, favourable for a Missionary Station. Mangatta I recommend also for a fit town, in which a suitable settlement might be made. It has had war with the Mandingos, but it kept to its proper boundaries. But what are wars to a Missionary? They will not hurt him: he will suffer but a day or two, in leaving the town. These people must not be considered as Barbarians, but as more enlightened than any on the whole coast of Guinea. Mangatta is one of the finest, longest, and cleanest towns in Sumbea; and, if I am not mistaken, inhabited by the most opulent Susoos in that quarter.

I cannot but confess that Sumbea seems to be a fit place for Missionary exertions, though on one side surrounded with uncharitable Mahometans. In humble submission to the Lord of man's salvation, I commit to Him in my prayers a work which He has begun; and which he will finish to the honour and glory of His holy name.

I would, however, venture to state in what way it appears to my own mind most likely a Mission among the Susoos might be rendered successful.

1. *A Missionary Settlement should not be erected on a small scale.*

The native Africans are much inclined to notice scenes around them. I never understood this so fully, as since I became acquainted with their tongue. Their talks are always nothing more than what they have seen and heard, when they meet at eve; and they will often continue them for hours together. If a Christian Family were placed conspicuously before the eyes of the heathen world, I need not endeavour to enlarge upon the probable advantages resulting from it.

2. *The Society should purchase the ground for a Settlement.*

The cost of this would not amount in the Susoo country, to more than 100 dollars. It would give the Missionaries more authority: because the natives are often very turbulent; and it adds much to their encouragement, when they dare say: "The ground belongs to me"—which they are prone enough to repeat on all occasions, and especially when begging; and, when refused, they soon say: "Ji furtui ma-cullunde entong nang-bera ji bojche."—"Do you not know, white man, that I belong to this ground?"

Let it not be urged that Sierra Leone was bought, and yet the natives would retake it: Sierra Leone, like all other advantageous places in the world, is an object of desire. But we want only a place, where to win

souls for the Lord Jesus: and it concerns us very little whether there is a fine harbour for ships to ride at anchor in, or not: because the Lord Jesus is our harbour, our hope, our prize; and we are entirely satisfied, wherever Divine Providence in mercy shall appoint us a place to enter upon a field of usefulness. For we do not desire to treasure up the riches of the world, as the sons and daughters of man do: but we would humbly labour and toil, if we but ever so little could advance a step in enlarging the Redeemer's kingdom: for infinite is the value of even one soul; and more felt, when we hold fast that point of sacred truth, that the Lord Jesus died for all mankind. O Lord Jesus! strengthen my feeble hands; enlarge my understanding; sanctify my heart and mind to do thy blessed will!

3. *The Society should redeem a few Africans, to be taught, by their Missionaries, some useful employment, and the principles of Christianity.*

For there is no more convincing proof to an African, that a person is come into their country with the express view to do them good, as it is called, than when he sees something displayed tending to the general good of his generation; because they believe themselves capable of making all the various articles of European merchandise brought to their country, and that the Whites conceal from them how to make them for the sake of gain. The Society should redeem such persons as have been actually sold for transportation to the Europeans on the coast of Guinea. These, settled regularly down along with the Missionaries, would excite the attention of others, by whom they are surrounded; and they would form, in the first place, a family to kneel down with the Missionaries before God at evening and morning prayers, and attend Divine Service. In the same manner, a few children might be redeemed of the Europeans, who have been, or are mostly, kidnapped: the fidelity of such children, as have been bought by Europeans in a state of infancy, has always excited my admiration; and I could state many an example, if I thought it would be acceptable. This is the case, too, with the hereditary domestics of the Susoos.

4. *The Society should encourage such as may be willing to settle along with their Missionaries, and such as their friends should recommend to them.*

The fear that this would give rise to a jealousy with the chieftains is ungrounded: for, such is the liberty of a free man in Africa, that he may go and live wherever he may think proper.

I am much inclined to think that the Moravians should be imitated, so far as relates to the mode of establishing a Mission among Heathen; without becoming Moravians ourselves, in those principles which are peculiar to them as a body.

APPENDIX II.

(See page 191.)

Extracts from the Journal of the Rev. Peter Hartwig, in the Mandingo and Sumbea Country.

APRIL 18th, 1806, I procured two guides, having intended to visit the Benna country, and go up as far as possible towards Sulima; and, in return, take in as much as I could of the northern circuit behind the chain of mountains that lie from Bareira N. W. by N. in order that I might have, at the same time, a sight of the Sumbea country and Wonkapong. I have frequently been told by the natives, that the north side of the said mountains is inhabited by numerous races; and who are all of Susoo lips. From thence they extend themselves in breadth beyond the Rio Pongas N. W. up to the Rio Nunez, in lat. 10° N. and so far towards the east, that they are neighbours of the Sulima and Tammasuh nations, who are bounded on the east side by Foota, or the Foolah country. In length they extend about ten days' journey, and are almost all bounded by the Foolah territories.

That the Susoo nation are particularly numerous in this part of Africa, I witnessed on my visit to Wonkapong: for, as I journeyed along the mountains on the south side, I met with a numberless generation for about fifty British miles.

19th. With the rising of the sun, I proceeded for Furicaria, a large Mandingo town. Within the space of half an hour's walk, we met with a small river, where we had to wait for a canoe for about a quarter of an hour. Here we met some inland Susoos, journeying towards Kissee-Kissee, with small ivory, bees'-wax, &c. which they in general exchange for cloth, tobacco, salt, &c. Having crossed the river, we arrived at a slave-

town belonging to Bareira, situated in an extremely fertile plain, well adapted for cultivation. The number of slaves it contained, I calculated to be two hundred. A multitude of them flocked round me, begging for a leaf of tobacco. I gave each of the old people a leaf; and they, in return, presented me with some oranges. Having refreshed ourselves with a little water and oranges, we resumed our journey.

About two in the afternoon, we met with another slave-town, where we halted for the night, as I was much overcome by the heat of the sun. The slaves had set a lugard on fire, of which the immensity of the flames excited my curiosity. It was within a mile; but when I came to the spot, I could hardly bear the sight. It was majestic beyond all imagination. It was an extent of wood which they had cut down of about eight miles in circumference, and as close as any thicket. These cut woods, having been well dried under the sun, burn in such a manner that they produce a pure lake of fire. Trees were thereby consumed that bore the most ancient image; and when they fell, they served as pokers to stir it. And as the heat of the fire and smoke proved lethiferous to the habitations of the poor birds in the neighbourhood, they came by thousands out of the clouds of smoke, shrilling, driven before them; when the birds of prey darted down upon the reptiles and devoured them.

A slave-town is in general a considerable distance from any people of free condition, and placed in regions of countless fields, good for cultivation. The inhabitants are either slaves brought out of the interior for sale, and purchased by the Africans for the tillage of the ground; or they are hereditary. Among them resides frequently a free man, of no consequence; who, for the sake of his maintenance, has the care of them, and makes report to the master or owner. If no free man is resident among them, the most respectable is chosen to be head-man, upon whom the owner places all responsibility. The master visits them occasionally. Two days out of six, the slaves work for themselves;

and four days for their respective owners. When a slave has eloped, the whole town is in pursuit of him; and, when caught, he is carried to his former abode, stretched on the ground, and has his throat cut, for an example to the rest; or he is sold. Some of the slaves have very sullen countenances: but some bear the loss of liberty with fortitude; and especially those that have either been born in slavery, or enslaved in their childhood.

In the evening, the slave-man, who had furnished me with a small hut, was talking with his companions what a large present he should get of the white man in the morning. Not to be detained, I prepared in the evening one bar as a reward for his hospitality, and half a bar for the trouble his wife had been at on my account; which, together with the two fowls and the rice I had purchased, made two bars.

20th. Early in the morning continued our journey, and arrived at Furicaria in the forenoon. When we had journeyed about a mile, a long and continued rain overtook us; and, as we had no where to shelter, we went on, and within five miles we met with another slave-town, belonging to Alemame. Here we went into a slave's house, begging him to allow me to change my clothes at the side of his comfortable fire, but were resisted with great fury. Thus I was obliged to shift myself in the open air, which added greatly to a cold I had already taken. When departing, the captives begged for some tobacco; but I told them to be in future more hospitable. The remainder of the day I was greatly indisposed.

21st. Continued very unwell. In the afternoon I visited Alemame, King of the Mandingos. He is a stout and vigorous man, in height five feet five, of a pleasing countenance, and apparently of a fairer disposition towards Europeans than the generality of Africans and Mahometans. His dress consisted of a pair of neat worked sandals; of a pair of short trowsers, made of blue balft; of a loose gown of white muslin; of a

red cap, around which was tied a whole piece of muslin, constituting the Turkish turban. He mentioned a piece of muslin, but as I did not possess such an article, I appeared a little dull of comprehension.

22d. Continued still indisposed.

In visiting the inhabitants of Furicaria, I paid my respects this day to an old Mandingo, a man of much reputation both with the Africans and Europeans. I had a long conversation with him concerning my intended journey; but he earnestly requested me not to proceed, as it would not only be a very great violation of the laws and rights of Africa, since the path has been stopped of late on account of some ill behaviour of some villages towards travellers; but I would also expose myself, under such circumstances, to imminent danger. Moreover, as the preceding day, the news had arrived that Saluluh Cambarra was dead in the route E. S. E. at Jambery in the country Dangera, he thought it now as a matter of course to refrain; since the people on this very account, would be under no restraint. And, as he further explained the matter to me, this Saluluh Cambarra had been a man of great power and influence, and as he was resident in a country through which all the nations had to journey that intended to go to either of these countries, Dembela, Sulima, Tammasuh, Foota, &c. he was intrusted with the care of the different paths, of which the principal lay right through his royal place. He advised me, therefore, to delay, till after the rains were over and the path was safe. Among all his observations, he made this also, that taking a journey on foot in Africa, was to a white man all the same as poison; and, if he would fall a victim to the climate soon, he ought to try this. During my stay at Furicaria, I visited this person daily; and, having obtained a sufficient knowledge of the different tribes of Susoos, I determined not to proceed; as it would be but very slightly interesting to the Society at home, whose object is far from that of the African Association; and to gratify curiosity, my time and health is at the present moment too precious.

23d. Continued still very indifferent. After breakfast, King Alemame sent for me, by one of his royal attendants. When I made my appearance, his Majesty was seated on an European chair, under a fine shady tree; his nobility around him, on either goats' skins, or bullocks' hides; and his pages standing to receive their lord's commands. He asked me, what I was come for into the country: if I was come to buy bulls and goats, which he knew Sierra Leone people came for. Being made sensible of my errand, he cast several silent looks at me; and turned, at last, the conversation into questions, which I answered as I thought it expedient.

In the evening Alemame sent again for me. He shewed me the Koran Mr. Dawes had presented him with, esteeming it a superior present; and, having read a few passages in it, he endeavoured to explain them to me. After this, he asked me to explain to him the nature of the Christian Religion, to which I readily consented. Treating of the theocratical government, he had a tolerably clear idea of it; and, in several points of doctrine, we agreed. But, when I went over to the dispensation of the New Testament, and explained to him the salvation by our Lord Jesus, his merits and the reason of his sufferings and coming into the world, his comprehension seemed to be here at an end. For a short interval he was silent, and then asked, if Mahomet was not a prophet, if my book did not tell that Palaver? I told him my book knew nothing of Mahomet, but all good people in the white men's country said he was no prophet. But, said he, is Jesus a prophet? I told him, more than a prophet: he is God also. Do white men believe that there are two Gods? he replied. I told him, no; and thus spoke fully and plainly about the matter; but he told me this thing was too hard for his head. I was for a few hours at his house, and all the time he appeared in good humour, and asked various questions which it would be too tedious to relate.

24th. At four in the afternoon, I returned to Bareira, and continued our way till late in the night; as

it is always much more pleasant to walk in Africa in the cool of the night than in the heat of the day. At our arrival at a slave-town called Contea, where we halted for the night, some of the slaves provided us with some rice and palm-wine, for which I made them a return of half a bar next morning.

25th. With the rising of the sun set off for Bareira, where we arrived about eleven in the forenoon.

27th. Sunday. An intelligent Mahometan visited me during the day, who endeavoured to explain to me the doctrines of their religion concerning a future state; but all he said was truly of such a nature as would move any Christian mind with compassion; for it was not only a corruption of the absurdities of Mahometanism, but a system of African ignorance and superstition also. From this I took occasion to tell him of the faith of Christians concerning a future life. He seemed to be much affected with its solidity; and having, after a long and full deliberation of the matter, to say no more in defence of his religion, he only added, that every one had a right to believe his own prophet.

A native African brought a tooth of prime ivory for sale; and, hearing that I was making no trade, he sat down and looked at me, wondering what could be the matter, as it is always esteemed by them a great favour when they bring any trade like that. After a little while he asked, what I was come for to the country: This I told him. But he could not conceive how it was possible for a white person coming to the country not to try for a little money, as he expressed himself.

May 7th. Prepared for a second journey, and set out about three o'clock in the afternoon. I and my guide arrived, at eight in the evening, at Tange, a large Mandingo town, situated in a very fertile soil N. E. The first part of the way was extremely disagreeable, on account of the many swamps which the traveller has to cross. Crossing one of these swamps, I tore a sleeve of my jacket entirely to pieces, the only one I had

with me. The second part was so much more agreeable, as the path continued till the town very pleasant, which is but rarely to be met with in Africa. English people frequently exclaim at the difficulties of travelling in Germany, but they would be here at many more.

In the second part, I passed several beautiful groves, which nature had formed. The tops of the trees met together from each side, and flowering weeds clung round the trees and bushes from both sides, insomuch that the summits of the groves were provided with a complete roof to shelter the traveller from the burning rays of the sun. A beautiful water ran across the path. Here I sat down and enjoyed a cool and refreshing draught.

Inwrap these infant floods, ye solemn shades,
For ever round them throw impervious gloom.
Let be refresh'd here ev'ry weary head,
And sacred horrors run through ev'ry vein.
I am, in truth, no noble Muse's son,
To sing of you in praise—profound in beauty—
Hence I go on, and leave you, lofty trees,
Ye gentle-flowing and celestial streams,
To ancient and to modern song unknown,
Till here shall rest his head a sacred sire.

8th. It being a cloudy day, we pursued our journey as soon as possible, hoping that the day would continue to be so. But the sun made his appearance about two, between heavy clouds of rain, and continued so till late in the afternoon. Having arrived at a Susoo slave-town, inhabited by about seventy captives, I begged for a house to sit down in, being greatly fatigued. But none was granted, because, as I perceived, they imagined me to be a slave-dealer. They were, however, within the space of half an hour reconciled to me, by the intercession of my guide; and granted to me a hut to shelter myself from the severity of the sun. A heavy rain within half an hour ensued, and put a stop to this day's labour. Here I purchased some palm-wine, a fowl, and some rice. Here my heart did bless God for his mercy, who had permitted my eyes to see the Susoos in their habitations. One of the slaves de-

tected me praying, which excited their curiosity, as what they had never seen of a white person to pray. They all pretended to me to know English: and, to give me a proof of it, of their own accord they uttered some oaths; and there ended all the English which they had picked up at the factories, where the slaves hear the most tremendous oaths uttered with the greatest animation. I reproved them for swearing, and endeavoured to make them sensible of its great evil in the sight of God. But I found, in the end, that they were totally ignorant, whether they had been swearing or blessing; or calling the name of the Lord, or a stone.

9th. Early in the morning we departed; and arrived at Mallijia, at eight o'clock. Here we halted; as I was wet all over from the excessive dews that fall in Africa, and which the traveller takes up in going along; for the paths are no broader than one or two feet, and are overhung with bushes and grass from each side. I dried here my clothes at a small fire; and purchased a fowl and some rice for breakfast.

About twelve o'clock we arrived at Mangatta, a free Susoo town, inhabited by about four hundred free Susoos. The town is situated at the foot of a mountain, one British mile from the N. E. side. The soil is not very good, and has no comparison with that I saw during my journey. Here I halted till a little after two o'clock, when I resumed my journey for Wonkapong. The sun was this afternoon very hot, and as I had not been this day very well, and walked some thirty miles, I was obliged within half a mile of Wonkapong to lie down under a small bush for about half an hour, after which I walked slowly and with great difficulty towards Wonkapong, where I arrived late in the afternoon.

10th. During the forenoon, I enquired after the nature of the town and its inhabitants. In the afternoon, waited on Fenda Módu. He asked me from whence I came, and whereunto I was going: upon which I gave full answers. He asked where Mr. Dawes was, of whom he spoke greatly in praise, as I frequently heard the natives do. When I had made him

well sensible of my errand, he promised every assistance in his power.

13th. During the forenoon, I was at Fenda Módu's house. He told me, that that country, as far as it is called Sumbea, was very safe, and nobody had need to fear any thing, if he took but a little care of himself; but that the neighbouring nations, though Susoos, were exceedingly savage. In the afternoon I was chiefly employed in reading and writing Arabic. Towards the evening I took a survey of the town without, and within two hundred yards met a hill I greatly admired, which in my opinion would be a beautiful spot for a Missionary Settlement, if safety would allow it. Leopards are in this quarter in abundance, so that they come at night into the town, and have actually devoured people: carrying away sheep, goats, &c. is no news here.

16th. Prepared myself for an inland excursion: set off at half past two in the afternoon; and arrived about four o'clock, at a town called Dumbrick, inhabited by about six hundred free Susoos. The town is situated in a very fertile soil, at the foot of those mountains I have mentioned; but I cannot say east or north, as I had in a mistake left my compass behind. I waited here immediately on the head-man, which is the custom in Africa; generally looked upon both by the people and the chief as a piece of deference. It is also the custom to ask the head-man for the path, though one may know it perfectly well; and for liberty to pass. I acquainted him briefly with my purpose in coming into the country: to which he replied, that he should be very glad if he could get his own children instructed in what was necessary. We must pardon them, if they at first value our offers only as tending, in their opinion, to render them better acquainted with the means of rivalling the white people in trade. This I always felt to be their mind.

Within an hour we reached another town, called Guia, meaning Witchcraft, inhabited by about five hundred free Susoos. We went right through, as a

heavy rain was hanging over us. The town is situated at the foot of the mountains, along which is an endless number of towns, as the soil is not only in the valley extremely rich, but also on the mountains. The country is delightful, and affords every article possible. Within another hour, we reached another Susoo town lying along the mountains, inhabited by about seven hundred free Susoos; but some here will have them a thousand. However, I chose the less number. Late in the evening we reached Moria, a large free Susoo town situated between two high mountains, one on the east and the other on the north side.

18th. Sunday. Having intended to go as far as Curia, a full day's journey right through the heart of the mountains, I was not able to procure any human being to go along with me, except on very extravagant terms. The free man and the slave I had with me as guides refused, and all my endeavours were in vain. I learned that it is from Moria to Curia a full day's journey through the mountains. The country, I was told, then opens itself in an entire plain, as far as Foota, six days' journey from Curia, through numberless generations of Susoos, who vary in their dialect at every day's journey.

APPENDIX III.

(See page 199.)

Memorial of a young Ex-Capuchin, of Warnsdorf, in the Bishopric of Munster.

I WAS born December the 9th, 1778, at Warnsdorf, a small town in the Bishopric of Munster. I was diligently instructed by my dear parents in the fundamental doctrines of the Roman Catholic Religion, and urged to apply myself to study, to which however I shewed little inclination: for my parents were very desirous that I should become an ecclesiastic. After I had spent some years at the Gymnasium in that place, my father died; and my mother, who had many relations in the Cloisters, wished much that I also might resolve to enter into a Cloister; to which however I was averse, being desirous of embracing the mercantile profession. She complied with my inclinations, and put me apprentice at Amsterdam. After I had been two years in that city, I felt a great inclination to renounce the world, and to serve God in some Religious Order. After long deliberation, I fixed upon the Order of the Capuchins. I accordingly wrote to the Provincial, obtained his permission, and, on the 4th of October, 1798, assumed the habit of that Order, to the great joy of my mother and of all my relations. At first I was pleased and contented; and gave a thousand thanks to God, that he had saved me from the seductions of the world. But my satisfaction was of no long duration: for, even within the walls of the Cloister, I found, by no means, that heaven, which I had pictured to myself at my initiation into the Order, but heard and saw many things, which would have been unbecoming, even in persons not of the ecclesiastical profession. After I had spent five years in the Cloister at Berken, I received orders to remove into the Cloister

at Munster. Here I met with an old friend of mine, a native of Amsterdam, who had entered into the Order at the same time that I did, and with whom I had now many confidential conversations. He once lent me several of the works of the late venerable Mr. Spangenberg to read; and, among others, the *Idea Fidei Fratrum*, "Exposition of the Doctrine of the United Brethren," which I found so truly scriptural, that I could never read it enough. From this time I also began to take more pleasure in reading the Bible, and a new light gradually shone into my heart. I now saw clearly, that the Roman Catholic Tenets were in direct contradiction to the doctrine of Jesus Christ and his Apostles, and that the Ecclesiastics imposed upon the Laity; and it became impossible for me to act, when, in pursuance of my orders, I went into the villages to purchase alms from the ignorant peasants with the pretended merits of the Order. On the contrary, I directed them to Jesus Christ, our Saviour, who atoned for all our sins, and bare their punishment on the Cross; affirming, that no person could merit any thing for himself, and still less for others, by his alms or his works of penance, but that salvation was alone to be obtained by faith in the crucified Jesus. In short, I imbibed such an aversion to the Order and to the Popish Religion, that I determined upon relinquishing the Order. I, however, notified my intention to my Father-Confessor, who protested to me that I was under the delusion of the Devil, who grudging me my happiness, wished to seduce me from the Order. Nevertheless, I persisted in my sentiments; and prayed day and night to the Lord, that He would assist me under these difficult circumstances. He did so; and on the 14th of June, 1806, I left the Cloister, naked and destitute, in reliance upon the help of the Lord, and amidst a thousand anxieties. But I must acknowledge, to the praise and glory of our faithful Saviour, that he has hitherto provided for me with parental care. Among others, I have been particularly assisted by some Gentlemen belonging to the United Brethren; by the Countess Schmettau of Sleswic, by Count Vray Rebenklau of Kiel, and by Messrs. Vander Smissen. As

I have now, through God's mercy, the felicity to be a member of the Lutheran Church, and acknowledge myself a poor sinner who obtains pardon from Jesus our Saviour, I feel also a strong impulse to proclaim what the Lord, through pure grace and mercy, has done upon so great a sinner as I am. It is therefore my earnest desire, that the Lord may deign to employ me as a Missionary among the Heathen; for I have pledged myself eternally to my Saviour, to live alone to Him, and no more to myself.

JOHN NICHOLAS SAUER.

APPENDIX IV.

(Read at the General Meeting, and printed by its Order.)

Extract from an Address read at a Meeting of Seventy-four Protestant Clergymen assembled at Hernhuth, June 11th, 1806.

AFTER having enumerated several Societies with which the Ministers' Conference stands in connection, the Address proceeds thus:

"Among this great body of Christian Brethren, for whom we feel the most lively interest, we reckon also the different Missionary and Bible Societies established in England and in other countries. At present we will rather speak *to* them than *of* them. Whether, or when, this friendly address may fall into the hands of any of them, we will leave to God's good Providence.

"Brethren! Our blessed Lord and Saviour has reserved to the present period a great and important work, the execution of which he has entrusted to you; namely, to spread the knowledge and glory of his Name among the neglected Heathen and ill-instructed Christians. To accomplish this object, some of you have sacrificed your worldly prospects, your outward convenience, your natural attachment to your native soil, your domestic comforts; nay, even hazarded your healths and your lives. Another more numerous portion of you have cheerfully contributed a part of your property to this purpose, and still continue to do so. Others of you, again, whose circumstances do not permit them to aid the good cause by pecuniary contribution, have united with the former in offering up, at stated times, joint supplications to the Lord, that he may graciously succour his afflicted Church, protect and extend his Kingdom, and let his blessing rest upon your undertakings.

" You have, indeed, as yet, not met every where with equal success: it has, however, uniformly been such, that all intelligent Christians acknowledge the commencement of the Nineteenth Century to form a new era in the Christian Church. A new conflict has begun between Christ and Belial. On both sides the forces are arming for battle. The party which you have espoused is that of your Saviour; and in this party, know it with humility, you stand in the foremost rank.

" Could we, who are here assembled, convey a word to your ears and your hearts, we would address you in those of Joshua i. 7, 8. with a slight alteration, adapted to the nature of the new Covenant of Grace: ' Only be ye strong and very courageous, that ye may observe to do according to all the Gospel, which the Saviour of the World has committed to you. Let the book of the New Covenant not depart out of your mouth, but observe to do according to all that is written therein; and the Lord your God will be with you whithersoever ye go.'

" And should the new field of the Church require to be tilled with the blood of martyrs, refuse not to shed yours in that cause for which your Saviour shed his precious blood. Should difficulties and dangers assail or menace you on every side, arm yourselves with the apostolic spirit expressed in 2 Cor. i. 7—10.

" It was with great pleasure and cordial assent, that we read in one of your Reports the following sentiment: ' The best Missionary that we can send is the Bible.' With this in your hands, or, which is better, in your hearts, go out, go on, stand up, reiterate your endeavours, and know that something is already gained for the Saviour's cause, although you should have been able to do nothing more than to speak aloud and to weep in secret; although you should not yet have had it in your power to baptise, to erect schools or churches, or publicly to solemnize Divine Service. But, should you any where have already advanced so far, may you daily experience what is the efficacy of the Saviour's blood upon lost sinners. Rejoice us, as you have hi-

therto done, with further accounts of your success. These will prove a rich feast to our hearts, as often as we are here assembled together, and serve to kindle a holy emulation among the members of our congregation. Now may He, our one only Lord and Saviour, lift up His pierced hands over your flocks, and shower upon you all the blessings which He has in store for you in His compassionate heart!"

TO THE SECRETARY, &c. &c.

Savoy, Strand, May 18, 1807.

REVEREND AND DEAR SIR:

THE above Address to the Missionary and Bible Societies is taken from the written Minutes of the Ministers' Conference in Hernhuth, which I thought it my duty (after consulting our common friend, Mr. Latrobe) to transmit to your Society also; being convinced, that it will afford pleasure to the members of your Society, and that the Ministers' Conference, annually meeting in Hernhuth, would be highly gratified by a friendly answer from you.

It will give you additional pleasure, when I inform you, that this Ministers' Conference has subsisted for above fifty years; that it began upon a very small scale, but increased in a wonderful manner; that letters are addressed to it by pious Ministers from all parts of Germany and Switzerland, from England, Holland, Denmark, Norway, Sweden, and the Russian Empire; that last year five pious Protestant Clergymen, from the province of Languedoc in France, sent in a most interesting letter, stating the number of Protestants in Languedoc at 30,000; that, according to another letter from a body of thirteen Dutch Clergymen, a great revival of religion has taken place in several parts of Holland, and hundreds of sinners have been savingly converted; that, notwithstanding the dreadful ravages of war, and those still more dreadful, of infidelity, the Lord is everywhere carrying on his own work, even

among members of the Greek Church in Russia, and uniting the hearts of his people as the heart of one man; that the constant attention of the people of God is directed to the proceedings of their English Brethren; and that they never cease praying for an abundant blessing on all their labours in which they are engaged. Farewel, my dear Sir! I wish and pray that the Lord God Almighty may bless the Sermon that shall be preached to-morrow, and all the proceedings of your worthy Society. I am, with equal respect and affection,

Your's in the best of all bonds,

CH. F. A. STEINKOPFF.

LIST

OF

COLLECTIONS, BENEFACTIONS, AND SUBSCRIPTIONS.

COLLECTIONS.

☞ *Most of the following Collections were made after Sermons preached on the occasion; and others were private Collections among friends: the Committee have here distinguished these two classes, so far as they could do it from the Letters of their Correspondents. In order to prevent mistakes, it is requested, that, in future Contributions of this nature, the Time and Place where Sermons were preached may be particularly noticed, with the name of the Preacher.*

	£.	s.	d.
ABERNANT and CYNWIL, Carmarthenshire; by Rev. JOHN DAVIES: Two Collections .	4	4	0
ASHAMSTEAD, Berks, Parish Church of; by Rev. JOSEPH MAUDE, M. A. Two Collections	18	10	0
ASTON SANDFORD, Bucks, Parish Church of; by Rev. THO. SCOTT: Four Collections	78	3	4½
BACUP, near Rochdale, Lancashire, Chapel of; by Rev. WM. PORTER	10	1	0
BEGWLDY, by Rev. R. JAMES: Two Collections	3	0	0
BIRMINGHAM, St. Mary's Chapel; by Rev. EDWARD BURN, M. A.	58	1	2
BLEDLOW, Bucks, Parish Church of; by Rev. NATHANIEL GILBERT: Three Collections	22	8	3
BLEDLOW RIDGE Chapel; by Rev. NATHANIEL GILBERT	3	2	1½
BRECKVA, near Carmarthen, Parish Church of; by Rev. JOHN GRIFFITHS	3	18	10
CADOXTON, &c. near Cardiff, Parish Churches of; by Rev. HEZEKIAH JONES: Two Collections	10	5	0

	£.	s.	d.
CALDWELL, near Melton Mowbray, by Rev. Dr. FORD	12	1	0
CALLINGTON, Cornwall, by Rev. JAMES COFFIN	8	10	6
CAMBRIDGE, Church of the Holy Trinity; by Rev. CHAS. SIMEON, M. A. 50 0 0			
Do. Do.; by Rev. H. MARTYN, B. D. 51 0 9			
Do. by Rev. T. THOMASON, M.A. 35 0 0			
	136	0	9
CARLISLE, St. Cuthbert's Church; by Rev. JOHN FAWCETT, M. A.	22	4	0
Ditto—Sundry Donations collected by Rev. JOHN FAWCETT	3	0	0
CASTLECOMER, Ireland, by Rev. HENRY IRWIN, B. A.	7	0	0
CHAPEL-LE-FRITH, by Rev. Mr. OLERENSHAW, of Mellor, Derbyshire	7	0	0
COLCHESTER, St. Peter's Church, for Rev. ROBERT STORRY, Vicar, M. A. by Rev. BASIL WOODD, M.A. of Bentinck Chapel	667	3	0
N. B. The sum of six hundred pounds was put into the plates by a Distinguished Family then resident in the neighbourhood of Colchester.			
CREATON, Northamptonshire—Sundry Donations collected by Rev. THOMAS JONES	25	10	0
DARLASTON, Staffordshire, Parish Church of; by Rev. J. WALTHAM, M. A. Two Collections	24	13	6
DEWSBURY, Yorkshire; by Rev. MATTHEW POWLEY, and Rev. JOHN BUCKWORTH	40	15	2
DINGESTOW and TREGARE, near Monmouth, Parish Churches of; by Rev. ISAAC MORGAN	2	0	0
EXMOUTH, Chapel of; by Rev. JOHN RYMER, M. A.	6	16	6
FAGAN's, ST. near Cardiff; by Rev. DANIEL JONES	2	0	0
FIDDOWN, Ireland, Parish Church of; by Rev. ROBERT SHAW, B. A.	4	0	0
HARWELL, Berks, Parish Church of; by Rev. G. KNIGHT, M. A.	7	11	6

	£.	s.	d.
HEPTONSTALL, near Halifax, Chapel of; by Rev. JOSEPH CHARNOCK	26	13	0
HOLMFIRTH, near Huddersfield, by Rev. THOMAS BALMFORTH	3	10	11½
HOLSWORTHY, Devonshire—Sundry Donations collected by Rev. O. L. MEYRICK	7	16	0
HULCOT, Bucks, Parish Church of; by Rev. JOHN SHEPHERD, M. A. . . 4 0 0			
Do. Do. by the Rev. JOHN BISHOP 4 11 6			
	8	11	6
HULL, St. John's Church; by Rev. THOMAS DIKES, M. A.	98	14	3
IPSWICH, St. Peter's Church; by Rev. EDWARD GRIFFIN	12	14	6
Ditto, Second Collection; by Rev. PHILIP GURDON, M. A. of Assington, Suffolk	17	1	6
KILMAGENNY, Parish Church of; by Rev. HANS HAMILTON, in 1805 and 1806 .	3	2	6
LAKENHEATH, near Brandon, Suffolk; by Rev. MICHAEL HAYWARD	3	0	0
LINKINHORNE, Cornwall; by Rev. JAMES COFFIN	7	13	6
LONDON, Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, before the Society, on the Fourth Anniversary; by Rev. THOMAS T. BIDDULPH, M. A. 226 6 0			
Ditto, Fifth Anniversary; by Rev. JOHN VENN, M. A. . 205 0 0½			
Ditto, Sixth Anniversary; by Rev. EDWARD BURN, M. A. 236 0 1			
Ditto, Seventh Anniversary; by Rev. BASIL WOODD, M. A. 256 9 4			
Bentinck Chapel, St. Mary-le-bone; by Rev. BASIL WOODD, M. A. Minister: Two Collections 351 8 6			
Carried forward . . 1275 3 11½			

	£.	s.	d.
Brought up	1275	3	11½
N. B. The Two Collections, including Donations and Subscriptions, amounted to £632 15 6.			
Parish Church of St. Mary Magdalen, Bermondsey; by Rev. WILLIAM MANN, M. A. Lecturer 23 11 2½			
	1298	15	2
LEWES, Sussex, Parish Church of the Cliff; by Rev. THO. A. DALE, M. A. .	16	0	0
LLANBADANE; by Rev. TIMOTHY EVANS	5	5	0
LLANDOWROR, near St. Clears; by Rev. THOMAS EVANS	2	0	0
LONG SUTTON, Lincolnshire, Parish Church of; by Rev. CHARLES JERRAM, M. A. .	31	4	0
LOUDWATER, near High Wycombe, Chapel of; by Rev. WM. PRYCE: Two Collections	55	4	0
LYNN REGIS, Parish Church of St. Margaret, with the Chapel of St. Nicholas; by Rev. EDWARD EDWARDS, M. A.; and Rev. ROBERT HANKINSON, M. A. . .	42	4	3
MACCLESFIELD, by Rev. MELVILLE HORNE: Three Collections	50	10	0
MACHIN, near Newport, Monmouthshire, Parish Church of; by Rev. EDWARD EDWARDS	1	9	6
MANCHESTER, at St. James's Church; by Rev. Dr. BAYLEY	40	0	0
MANACHLOGDDU; by Rev. Mr. WILLIAMS	5	5	0
MELLOR, Derbyshire, Chapel of; by Rev. Mr. OLENRENSHAW: Two Collections .	15	0	0
MILBORNE-PORT, Somersetshire; by Rev. WILLIAM OWEN: Four Collections .	29	9	8
MONK'S RISBOROUGH, Bucks, Parish Church of; by Rev. JOHN MOUNTFORT, M. A. .	14	10	11¾
NICHOL FOREST, near Carlisle, Parish Church of; by Rev. Mr. JACKSON: Two Collections	10	15	0
NORTH FERRIBY, near Hull, Parish Church of; by Rev. THOMAS SCOTT, Rector of Aston Sandford, Bucks	16	7	6

	£.	s.	d.
OLNEY, Bucks; by Rev. CHRISTOPHER STEPHENSON, M. A. Vicar: Four Collections 52 0 3			
Do. by Rev. G. B. MITCHELL 7 3 0			
	59	3	3
RIBBESFORD, near Bewdley, Worcestershire; by Rev. JOHN CAWOOD, M. A. .	10	10	0
ROCHE, ST. Cornwall; by Rev. R. POSTLETHWAITE	1	14	0
ROWLEY REGIS, near Birmingham . . .	8	0	0
SCALEBY, near Carlisle, Parish Church of; by Rev. J. FAWCETT, M. A. 5 5 0			
Ditto, 2d Collection, by Rev. Mr. JACKSON 9 1 0			
	14	6	0
SHREWSBURY, St. Alkmond's Church; by Rev. HENRY CAMPBELL	33	8	2
SLAITHWAIT, near Huddersfield, Yorkshire, Parish Church of; by Rev. Mr. WILSON	10	0	0
SLEAFORD, Lincolnshire; by Rev. J. CLARKE	9	4	0
TALSARN, near Lampeter, Cardiganshire; by Rev. JOHN HUGHES: Two Collections	32	19	0
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Ditto, Second Collection; by Rev. CHRISTOPHER STEPHENSON	5	0	0
YORK, Parish Church of St. Saviour's; by Rev. JOHN GRAHAM, M. A.	23	14	6

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A

	£.	s.	d.
A. A.	0	10	6
A. B.	3	3	0
A. B. by Rev. Josiah Pratt	3	3	0
A. B. by Rev. Charles Jerram	0	10	6
A. T.	50	0	0
Angas, Miss, *Leicester*	1	0	0
Anonymous	0	7	0
Anonymous, by Rev. James Pope	0	10	6
Anonymous, by ditto	0	10	6
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Anonymous	1	1	0
Anonymous, by Rev. H. Foster	1	1	0
Anonymous, by Rev. J. Fawcett	5	5	0
Anonymous, by Rev. Josiah Pratt	2	2	0
Anonymous, by Rev. John Scott	10	10	0
Anonymous, by ditto, 2d Donation	10	10	0
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Anonymous, by ditto	21	0	0
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B

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C

C. B.	3	3	0
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E

E. H.	0	10	6
E. R.	1	0	0
E. W. one of the people called Quakers .	1	1	0
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F

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Friend, by ditto	0	10	6
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Friend	0	10	6
Friend, by Rev. H. G. Watkins	0	10	6
Friend, by Rev. George Carr	0	18	0
Friend, by B. W.	1	0	0
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Ditto, ditto	1	1	0
Friend	1	1	0
Friend	1	1	0
Friend	1	1	0
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Friend	21	0	0

	£.	s.	d.
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N. N.	0	10	6

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S			
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T			
T. B.	2	2	0
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U			
Unknown	1	1	0

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V			
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W			
W.	1	1	0
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Caulfield, Rev. Hans, B. A. Prebend. of *Kilmanagh*	1	1	0
Caulfield, Rev. Charles, *Killymaw*	1	1	0
Cecil, Rev. Richard, M. A. *Little James-street*	2	2	0
Chambers, Chas, C. Esq. *Christchurch Col. Oxf.*	1	1	0
Chambers, Mr. *Bryanstone-street*	1	1	0
Channing, Miss, *Staines*	1	1	0
Charles, Rev. T. B. A. *Bala, Merionethshire*	0	10	6
Cheatham, Mr. Jos. *Eagle-court, St. John's-lane*	1	1	0
Clare, Mr. William, *Clerkenwell-close*	1	1	0
Clark, Richard, Esq. Chamberlain of *London*	1	1	0
Clark, Rev. G.	2	0	0
Clarke, Anthony, Esq, *Caroline-pl. Guildford-st.*	1	1	0
Clarke, Mrs. Anthony, *ditto*	1	1	0
Clarke, Mr. John, *Castle-street, Holborn*	1	1	0
Clarkson, Mrs. *Cumberland*	0	10	6
Clough, Miss, *York*	1	1	0
Collett, Rev. Robert, M. A. *Wormwood-street*	1	1	0
Collett, Mr. William Brice, *Cheapside*	1	1	0
Collinson, Mr. Edward, *Lombard-street*	1	1	0
Colston, Mrs. Susanna	1	1	0
Collyer, Rev. W. B. *Blackheath-hill*	0	10	6
Compigny, James, Esq. *Guildford-street*	1	0	0
Condell, Mr. William, *New Bond-street*	1	1	0
Connor, Rev. George, *Dublin*	1	1	0
Cook, Mr. John, *Broughton*	1	1	0
Cooper, Rev. Edw. M. A. *Hamstall Ridware*	1	1	0
Cooper, Mr. Edmund, *East Dereham*	1	1	0
Cottam, Rev. Robert, B. A. *Bromsgrove*	1	1	0
Coulthurst, Rev. H. W. D. D. Vicar of *Halifax*	1	1	0
Cox, Mr. John, *Beam's Build. Chancery-lane*	1	1	0
Coxon, Mr. W. *Gainsford-street, Horsleydown*	1	1	0
Crabtree, Mr. Joshua, *Aldermanbury*	1	1	0
Cross, Miss, Shrewsbury	1	1	0
Crosby, Mr. *York*	1	1	0
Crossthwaite, Rev. J. *Egdeen*, near *Petworth*	0	10	6
Crouch, Rev. Isaac, M.A. Vice Principal of *St. Edmund Hall, Oxford*	1	1	0

	£.	s.	d.
Crowther, Rev. S. M.A. Vicar of *Christ Church*	1	1	0
Crowther, Rev. John, *Hayfield, Derbyshire* -	1	1	0
Cunningham, John, Esq. *Chelsea* - - - -	2	2	0
Curling, Jesse, Esq. jun. *Bermondsey* - -	1	1	0
Curtis, Rev. W. B. A. *Wrestlingworth, Beds.*	2	2	0
Cuthbertson, Mr. Benoni, *Olney* - - - - -	1	1	0

D

Davenport, Mr. S. *Lime-street* - - - - - -	1	1	0
Davids and Taylor, Messrs. *Crayford, Kent*	5	0	0
Davies, Rev. John, M. A. *Lower Tooting* -	2	2	0
Davies, Rev. E. *Bristol* - - - - - - - -	0	10	6
Davies, Rev. John, Vicar of *Llandilos* - -	1	1	0
Davies, Rev. Joshua, *Goytre Lodge* - - -	0	10	6
Davies, Mr. James, *Gracechurch-street* - -	2	2	0
Davis, Rev. David, *Llanvirnach, Cardigansh.*	1	1	0
Daw, William, Esq. *Winchester-row* - - -	2	2	0
Daw, Mrs. - - - - - - - - - - - -	2	2	0
Dawes, William, Esq. *Bledlow, Bucks* - -	1	1	0
Day, Rev. William, M. A. *Bristol* - - -	0	10	6
Day, Mrs. Alice, *King's Arms Yard* - -	0	10	6
Dealtry, Rev. Professor, *East India College*	1	1	0
Denton, Mr. S. *Oxford* - - - - - - - -	0	10	6
Dickson, Miss, *Hampstead* - - - - - -	1	1	0
Dikes, Rev. Thomas, LL.B. *Hull* - - - -	1	1	0
Dixon, Mr. William, *High-street, Borough* -	2	2	0
Dixon, Mrs. *New Laiths*, near *Leeds* - -	1	1	0
Dixon, Henry, Esq. *Brook Farm, Liverpool*	1	1	0
Dobbs, Mr. Henry, *Bridge-street, Blackfriars*	5	5	0
Dobson, Mr. Thomas, *Dean-street, Soho* -	1	1	0
Dod, ——, Esq. *Mortimer, Berks* - - - -	1	1	0
Dodsworth, J. Esq. *York* - - - - - - - -	1	1	0
Dover, Mr. George, *Bartholomew-close* - -	1	1	0
Downing, Rev. G. M. A. Prebendary of *Ely*	1	1	0
Downing, Rev. S. *Moneybeg, County of Carlow*	0	10	6
Ducroz, Miss, *Brook-street, Holborn* - - -	1	1	0
Dundersdale, Mr. Henry, *Leeds* - - - - -	3	3	0
Dyson, Miss - - - - - - - - - - - -	1	1	0

E

Earle, Joseph, Esq. *Watling-street* - - - -	1	1	0
Edwards, Rev. E. M. A. Lecturer of *Lynn Regis*	3	3	0

	£.	s.	d.
Elliot, Charles, Esq. *Clapham*	2	2	0
Elsley, Gregory, Esq. *Patrick Brompton, Yorksh.*	3	3	0
Emra, Rev. J. *Bristol*	1	1	0
Evans, Mr. *St. James's-street*	1	1	0
Evans, Mr. David, *Wyche-street*	1	1	0
Eyre, Mr. George, *Hayfield, Derbyshire*	0	10	6

F

Faber, Rev. G. S. M. A. Vicar of *Stockton-on-Tees*	1	1	0
Faden, Mr. W. *Charing Cross*	2	2	0
Fancourt, Rev. W. Vicar of *Bletsoe*, near *Bedford*	1	1	0
Fancourt, Rev. W. L. M. A. *Southwark*	1	1	0
Fancourt, Rev. Thomas, *Charles's-square*	1	1	0
Farish, Rev. William, M. A. *Cambridge*	2	2	0
Farish, Mrs. *Carlisle*	0	10	6
Faulkner, Mrs. *Coppice-row*	0	10	6
Fawcett, Rev. John, M. A. *Carlisle*	1	1	0
Fawcett, Mr. *Scaleby Castle, Cumberland*	1	1	0
Fawcett, Mr. R. *ditto*	1	1	0
Fawcett, Miss, *Carlisle*	0	10	6
Fawcett, Mr. Joseph, *Knowstrop*, near *Leeds*	2	2	0
Fell, Mr. James, *Old Change*	1	1	0
Fenn, Mr. John, *Cornhill*	1	1	0
Figgins, Mr. John, *Dean-street, Fetter-lane*	1	1	0
Fitzgerald, Rt. Hon. Lady Mary, *Charles-street*	3	3	0
Flavel, John, Esq. *Pulley*, near *Shrewsbury*	1	1	0
Fletcher, Rev. Walter	1	1	0
Fletcher, Rev. Henry, *Twickenham*	2	2	0
Flint, Mr. John, *St. Mary's School, Leicester*	0	10	6
Forbes, James, Esq. *Stanmore*	1	1	0
Forbes, Mr. Charles	1	1	0
Forest, Rev. William	2	2	0
Foster, Rev. Henry, M. A. *Wilderness-row*	2	2	0
Foster, Rev. J. M. A. Vic. of *West Thurrock, Essex*	2	2	0
Foster, Rev. William, *Leeds*	1	1	0
Foyster, Rev. J. G. B. A. *Orpington*	1	1	0
France, Mr. Richard, *Shrewsbury*	1	1	0
Friend	0	7	0
Friend	0	10	6
Friend	1	0	0
Friend (by Rev. John Scott, *Hull*)	1	1	0
Friend (by Mrs. Brook, *Highgate*)	1	0	0

	£.	s.	d.
Friend at *Bridport*	1	1	0
Friend (by Mrs. Wilson)	1	1	0
Friend (by Rev. John Owen)	1	1	0
Friend (by Rev. Isaac Crouch)	1	1	0
Friend at *Redditch*	1	1	0
Friend (by Rev. Thomas Dikes)	1	1	0
Friend (by Rev. John King)	1	1	0
Friend (by Rev. G. Hauxwell)	1	1	0
Friend (by Rev. Basil Woodd)	1	0	0
Friend (by ditto)	2	2	0
Friend (by Rev. Basil Woodd)	5	5	0
Friend, Mr. *Cumberland-street, New Road*	1	1	0
Fripp, Miss, *Bristol*	1	1	0
Fripp, Mr. James, *Bristol*	1	1	0
Frost, Mr. James, *Hull*	1	1	0
Frost, Mr. John, *ditto*	1	1	0
Fry, Rev. Thomas, M. A. *Lock Hospital*	1	1	0
Fulford, Mr. William, *Lad-lane*	1	1	0

G

G. Mrs. *Oxford*	1	1	0
Gambier, Vice Admiral, *Iver, Uxbridge*	5	5	0
Gell, Rev. Philip, B. A. *Matlock, Derbyshire*	2	2	0
George, Richard, Esq. *North Baker-street*	2	2	0
Gilbee, Rev. Earle, D. D. Rec. of *Barby, Northamp.*	1	1	0
Gilbert, Rev. Nathaniel, Vicar of *Bledlow*	1	1	0
Gill, Mr. *Lower Brook-street*	1	1	0
Gilpin, Mr. *Marlow, Bucks*	1	1	0
Gilpin, Rev. Joshua, Vicar of *Rockwardine, Salop*	1	1	0
Gimber, William, Esq. *Hampstead*	1	1	0
Glascott, Rev. C. M. A. Vicar of *Hatherleigh*	1	1	0
Godden, Mr. Thomas, *Bucklersbury*	1	1	0
Godfrey, Rev. H. M. A. Fell. *Queen's Col. Camb.*	1	1	0
Goode, Rev. William, M. A. *Blackfriars Rectory*	2	2	0
Godsall, Mr. James, *Colchester*	0	10	6
Goslin, Rev. Nicholas, B. A. *Bamfort, Kilkenny*	0	10	0
Gott, Benjamin, Esq. *Leeds*	3	3	0
Graham, Sir James, Bart. M. P. *Cavendish-square*	2	2	0
Graham, Lady Catherine	2	2	0
Graham, Rev. Fergus, LL. B. Rector of *Arthuret* and *Kirkandrews, Cumberland*	1	1	0
Graham, Rev. J. M. A. Rec. of *St. Saviour's, York*	1	1	0

	£.	s.	d.
Grant, Rev. Moses, M.A. Prebend. of *St. David's*	2	2	0
Gray, Mr. *York*	2	2	0
Greaves, Mr. William, *Clapham*	1	1	0
Greig, Rev. John, M.A. *Worcester*	2	2	0
Grenfell, Miss Lydia, *Mazarion, Cornwall*	1	0	0
Grimwood, John Matthew, Esq. *Chancery-lane*	1	1	0
Grinfield, Mrs. *Bristol*	5	0	0
Grinfield, Miss, *Bristol*	1	1	0
Grisdale, Rev. Brown, D.D. Chancellor of the Diocese of *Carlisle*	0	10	6
Grundy, Rev. S. Perp. Cur. of *Chapel in le Frith*	0	10	6
Gurdon, Rev. Philip, M.A. *Assington, Suffolk*	3	3	0
Gurdon, Mrs. *Colebrooke-row, Islington*	1	1	0

H

Haddon, Mrs. *Wellington, Somersetshire*	0	10	6
Hadley, Samuel, Esq. *New-court, Swithin's-lane*	1	1	0
Hague, John, Esq. *Crow-nest, Dewsbury*	1	1	0
Hales, Mr. John, *Olney, Bucks*	1	1	0
Hall, William, Esq. *Dublin*	2	2	0
Hall, Mr. William, *Hull*	1	1	0
Hall, Mr. Thomas, jun. *ditto*	1	1	0
Hall, Mr. R. S. *ditto*	1	1	0
Halliley, Mr. *Dewsbury*	1	1	0
Hallward, Rev. John, M.A. Vicar of *Assington*	1	1	0
Hamilton, Rev. Hans, B.A. Rect. of *Knocktopher*	1	1	0
Hamilton, Henry, Esq. *Kilkenny*	1	1	0
Hamilton, George, Esq. *ditto*	1	1	0
Hankinson, Rev. R. M.A. *Lynn Regis*	2	2	0
Hardcastle, Jos. Esq. *Hatcham, Surry*	2	2	0
Hardyman, Rev. William, B.D. *Lynn Regis*	1	1	0
Hargreaves, Mrs. *Horseforth*	1	1	0
Harper, Joseph James, Esq. *Bledlow, Bucks*	1	1	0
Harrold, Mr. Joseph, *Olney*	1	1	0
Hart, Rev. R. M.A. Vicar of *St. George's, Bristol*	1	1	0
Harvey, Rev. Edmund, *Willians, Herts*	1	1	0
Hatchard, Mr. John, *Piccadilly*	1	1	0
Hatton, Rev. T. M.A. Rec. of *Waters Upton, Salop*	1	1	0
Hauxwell, Mr. G. *Charles-st. Totten.-court-road*	1	1	0
Hawkes, Mr. Thomas, *Piccadilly*	2	2	0
Haydon, William, Jun. Esq. *Guildford, Surry*	1	1	0
Hayward, Mr. *Lakenheath, Suffolk*	0	10	6

	£.	s.	d.
Hey, William, Esq. *Leeds*	3	3	0
Hey, Mr. William, Jun. *ditto*	1	1	0
Higgins, Bartholomew, Esq. *Olney*	1	1	0
Hill, Sir Richard, Bart. M. P. *Nottingh.um-pl.*	5	5	0
Hill, Rev. Rowland, M.A. *Charlotte-street*	1	1	0
Hill, Mr. John, *Chapel-street, Westminster*	1	1	0
Hill, Mrs. *Fore-street*	1	1	0
Hitchins, Rev. R. H. B. D. *Falmouth*	1	1	0
Hitchins, Rev. T. M. B. A. *Plymouth Dock*	1	0	0
Hoare, Henry, Esq. *Mitcham, Surry*	2	2	0
Hoare, Rev. E. H. *Orlingbury, Northamptonsh.*	1	1	0
Hocken, J. Esq. *Falmouth*	1	1	0
Hodgkinson, Enoch, Esq. *Stamford-street*	2	2	0
Hodson, Mr. Thomas, *Crutched-friars*	5	5	0
Hodson, Mrs. *Carlisle*	0	10	6
Holbrook, Rev. George, *Chester Place, Vauxhall*	1	1	0
Holehouse, Mr. Charles, *Borough*	1	1	0
Hollier, William, Esq. *Love-lane*	1	1	0
Hollingsworth, Rev. N. *Sedgefield, Durham*	1	1	0
Hollingsworth, G. L. Esq. *Darlington, ditto*	1	1	0
Holmes, Mr. John, *Guildhall*	1	1	0
Hooper, Mr. Stephen, *Walworth*	1	1	0
Horne, Rev. Melville, *Macclesfield*	1	1	0
Horner, Simon, Esq. Jun. *Hull*	1	1	0
Horsfall, Mr. Abraham, *Huddersfield*	2	2	0
Horsfall, Mr. John, Jun. *ditto*	1	1	0
Howard, Miss, *Hull*	1	1	0
Howlette, Rev. J. B. D. *Foleshill*	1	1	0
Hudson, Mr. John, *Hull*	1	1	0
Hughes, Mr. Thomas, *Bunhill-row*	1	1	0
Hughes, Rev. Joseph, M. A. *Battersea*	0	10	6
Hunter, Thomas, Esq. *Blackfriars*	1	1	0
Hurn, Rev. William, B. A. Vicar of *Debenham*	1	1	0
Hutton, Rev. I. L. LL.B. *Buckingham*	2	2	0

I J

Irwin, Rev. H. B.A. *Castlecomer, Kilkenny*	0	10	6
J. S. *Upper Clapton*	1	1	0
Jackson, Mr. Joshua, *St. Mildred's-court*	2	2	0
Jackson, Mrs. *Thornhaugh-street*	1	1	0
Jarratt, Rev. Robert, M. A. Vicar of *Wellington*	2	2	0
Jarratt, Miss, *Hull*	1	1	0

	£.	s.	d.
Jeanneret, Mr. Lewis, *Poultry* - - - - -	1	1	0
Jeffries, Mr. *Belgrave-place* - - - - - -	1	1	0
Johnson, Mrs. *Reading* - - - - - - - -	1	1	0
Johnson, Rev. Richard, B. A. *Bunwell, Norfolk*	1	1	0
Jones, Rev. Thomas, *Mold* - - - - - -	0	10	6
Jones, Rev. Thos. Curate of *Creaton, Northamp.*	1	1	0
Jones, Mr. C. *Smithfield Bars* - - - - - -	1	1	0
Jowett, Rev. Joseph, LL. D. *Cambridge* - -	2	2	0
Jowett, Rev. H. M. A. Rector of *Little Dunham*	2	2	0
Jowett, Mr. Benjamin, *Camberwell* - - -	1	1	0
Jowett, Mr. Joshua, *Holborn* - - - - - -	1	1	0
Jowett, Rev. Joseph, B. A. *Queen's Col. Camb.*	1	1	0

K

Kendle, Mr. - - - - - - - - - - - - -	0	10	6
Kennerley, Mr. Thomas, *Bedford-court* - -	1	1	0
Ker, Rev. J. A. B.A. Rec. of *Listerling, Kilken.*	1	1	0
Kettle, Mr. John, Jun. *Hamildon* - - - - -	0	10	6
Keymer, Mr. C. G. *Colchester* - - - - -	1	1	0
Keysall, Mrs. *Queen-square* - - - - - -	1	1	0
Kilvington, Rev. Ed. M.A. Minister of *Ossett*	1	1	0
King, Rev. John, *Pertenhall, Bedfordshire*	1	1	0
King, Rev. John, M. A. *Clare, Suffolk* - -	1	1	0
King, Mr. Benjamin, *Ipswich* - - - - - -	1	1	0
King, Mr. George Tho. *Pudding-lane* - -	1	1	0
Kingdon, Rev. T. H. M.A. Fell. of *Exeter Col. Ox.*	1	1	0
Kirby, Mr. John, *Wellington, Somersetshire*	0	10	6
Knight, Rev. George, M.A. *Harwell, Berks*	0	10	6
Knight, Mr. William, *Gainsford-st. Horsleydown*	1	1	0
Knight, Mr. John, *Strand* - - - - - - -	1	1	0
Knightley, Lady, *Manchester-square* - -	1	1	0
Knowles, Rev. T. *Marsh Chapel*, near *Louth*	1	1	0

L

Lady, A, by Rev. Matthew Powley - - -	1	1	0
Lake, Rev. I. N. M. A. Lecturer of *St. Luke's*	1	1	0
Lambard, Miss, *Ash*, near *Wrotham, Kent* -	1	1	0
Langley, Mr. James, *Borough High-street* -	1	1	0
Langston, Rev. St. M.A. Rect. of *Little Horwood*	2	2	0
Lear, Rev. T. - - - - - - - - - - - -	1	1	0
Lee, Miss Anne, *Beverley* - - - - - - -	1	1	0

	£.	s.	d.
Lee, Mr. John, *Hull*	1	1	0
Leigh, Rev. Clement, *Newcastle-under-Line*	1	1	0
Leighton, Rev. Francis, *Shrewsbury*	2	2	0
Leighton, Mrs. Emma, *ditto*	1	1	0
Leighton, Miss Belinda, *ditto*	1	1	0
Leycester, Mrs. R. by Rev. B. Woodd	1	1	0
Leycester, Miss, by *ditto*	1	1	0
Lewton, Rev. Professor, *East India College*	1	1	0
Lillingstone, A. S. Esq. *Lyme, Dorsetshire*	5	5	0
Lind, Francis, Esq. *Bruton-street*	1	1	0
Little, Mr. *Paddington*	1	1	0
Lloyd, Rev. T. M.A. Fell. of *King's Col. Camb.*	1	1	0
Lloyd, Rev. Rich. M. A. Vic. of *St. Dunstan's in the West*	1	1	0
Lloyd, Rev. Simon, Curate of *Llanuwchllyn*	1	1	0
Lloyd, Rev. John, *Barney, Norfolk*	2	2	0
Lodge, Mrs. *Carlisle*	1	1	0
Longmire, Rev. J. M. Rector of *Hargrave*	1	1	0
Longmire, Mrs. J. M. *Hargrave*	1	1	0
Lovekin, Miss, *Pimlico*	1	1	0
Lucas, Rev. W. H. B. A. Minister of *Hartshad*	1	1	0
Ludlam, Thomas, Esq. *Sierra Leone*	1	0	0

M

M. A. by Mr. Duthoit, *Bank*	1	1	0
M. M. S. by Rev. Mr. Steinkopff	1	1	0
Maberley, Mr. George, *Walthamstow*	1	1	0
Maberley, Mr. John, *Welbeck-street*	1	1	0
Macaulay, Zachary, Esq. *Birchin-lane*	2	2	0
Mackenzie, Mrs. *Queen-square*	1	1	0
Mackenzie, Mr. Collin, Jun. *ditto*	1	1	0
Mair, Hugh Campbell, Esq. *Copthall-court*	2	2	0
Mann, Rev. William, M. A. *St. Saviour's*	1	1	0
Mann, Rev. Joshua, *Paddington*	1	1	0
Manning, Miss, *Colchester*	0	10	6
Marlow, Mrs. Sarah, *Charles-square, Hoxton*	1	1	0
Marriot, William, Esq. *Hoxton-square*	2	2	0
Marriot, Mr. William, Jun. *York-place*	1	1	0
Marsden, Robert, Esq. *Clapham*	1	1	0
Marsh, Rev. William, M. A. Vicar of *Basilden*	1	1	0
Marsh, Mrs. *Basilden*	1	1	0
Marsh, Mr. T. G. *Oriel College, Oxford*	1	1	0

	£.	s.	d.
Marshall, Mr. John, *Horseforth*, near *Leeds* -	1	1	0
Marshall, Mr. Josiah, *ditto* - - - - - - -	1	1	0
Martin, Miss, *Colebrook-row, Islington* - -	1	1	0
Martin, Amb. Esq. *Charlotte-street, Bloomsb.*	2	2	0
Martin, Mr. *Wellington, Somersetshire* - -	1	1	0
Martyn, Rev. H. B.D. Fell. of *St. John's Col. Cam.*	1	1	0
Martyn, Rev. J. K. *Great Staughton, Hunts*	2	2	0
Martyn, Mrs. J. K. *ditto* - - - - - - -	1	1	0
Martyn, Rev. Tho. B. D. Rect. of *Pertenhall*	1	1	0
Maturin, Rev. Henry - - - - - - - -	2	2	0
Maude, Rev. Joseph, M.A. *Reading* - - -	1	1	0
Maunsell, Rev. Tho. B.A. *Knocktopher, Kilkenny*	0	10	6
Mayor, Rev. John, A. B. Vicar of *Shawbury*	1	1	0
Mayor, Mr. Joseph, *Little Moorfields* - -	1	1	0
Meakin, Rev. J. B.A. Lecturer of *Christ Church*	1	1	0
Mello, Arnold, Esq. *Clapham* - - - - -	1	1	0
Mendham, Rev. Joseph, M. A. *Sutton Coldfield*	1	1	0
Mendham, Mr. *Lower Thames-street* - - -	1	1	0
Meyrick, Rev. O. L. *Holsworthy, Devon* -	2	2	0
Miles, Rev. John, *Leicester* - - - - -	1	1	0
Miller, John, Esq. *Red Lion-square* - - -	1	1	0
Mills, Mr. Joseph, *Great Earl-street* - - -	1	1	0
Mills, John, Esq. *Colchester* - - - - -	1	1	0
Miss ——— - - - - - - - - - - -	1	0	0
Mitchell, Rev. George B. *Olney, Bucks* -	1	1	0
Montague, Mr. Charles, *Camberwell* - - -	1	1	0
Moore, Thomas, Esq. *Cheapside* - - - -	2	2	0
Moor, Rev. J. H. C. M. A. *Rugby* - - -	1	1	0
More, Mrs. Hannah, *Bath* - - - - - - -	1	1	0
More, Mrs. M. *ditto* - - - - - - - - -	1	1	0
Morgan, Rev. Mr. *Waltersone, Herefordshire*	0	10	6
Morris, Thomas, Esq. *Camberwell* - - -	2	2	0
Mortlock, Mr. William, *Edgeware Road* - -	1	1	0
Mortlock, Mr. John, *ditto* - - - - - - -	1	1	0
Mortlock, Mr. William, *Portman Place* - -	1	1	0
Mortlock, Mr. Simon, *Norfolk-street* - - -	1	1	0
Mosely, Mrs. *Carliste* - - - - - - - -	1	1	0
Mountfort, Rev. John, M.A. *Monk's Risborough*	1	0	0
Murray, Lady Ann, *Brighton* - - - - -	1	1	0
Mustard, Mr. *Roman-hill*, near *Colchester* -	1	1	0

	£.	s.	d.
N			
Napper, Rev. W. B.A. Curate of *Knocktopher*	0	10	6
Nanson, Mrs. *Carlisle*	0	10	6
Nash, Mr. Joseph, *Newgate-street*	1	1	0
Natt, Rev. J. M.A. Fell. of *St. John's Col. Oxford*	1	1	0
Natt, Mr. Thomas, *Doughty-street*	1	1	0
Naylor, Henry, Esq. *Air-street, Piccadilly*	1	1	0
Neale, Rev. Edw. M. A. Rector of *Taplow*	1	1	0
Nevinson, Edward, Esq. *Carlisle*	1	1	0
Newbald, Mr. John, *Hull*	1	1	0
Newby, Mrs. Ann, Matron of the Lying-in Hospital, *City Road*	1	1	0
Newton, Rev. John, *Coleman-street*	2	2	0
O			
Offley, Mrs. *Great Ormond-street*	2	2	0
Offty, Miss, *Hampstead*	1	1	0
Ogden, Mr. John, *Penton Place, Walworth*	1	1	0
Ogdin, Mr. John, *Upper Thames-street*	1	1	0
Olerenshaw, Rev. M. Perpetual Curate of *Mellor*	1	1	0
Olney, Mrs. *Shrewsbury*	1	1	0
Osborne, Mr. James, *Birmingham*	1	1	0
Osmond, Mr. John, *New Bond-street*	1	1	0
Owen, Rev. John, M. A. *Fulham*	1	1	0
P			
Packwood, Mr. John, *Cottesbrook, Northamp.*	1	1	0
Palmer, Rev. Edward, *Curdworth, Warwickshire*	1	1	0
Palmer, Henry, Esq. *Cheam*	1	1	0
Pares, Miss, *Leicester*	1	1	0
Parker, David, Esq. *King's Mews*	2	2	0
Parry, Mr. Joseph, *Shrewsbury*	1	1	0
Pass, Mr. William, *Altringham, Cheshire*	1	1	0
Pearson, Rev. Hugh, M. A. *Clapham*	1	1	0
Pearson, Mrs. *Clapton*	1	1	0
Pearson, Mr. William, sen. *Steel-yd. Thames-st.*	1	1	0
Peers, Rev. J. W. LL.D. *Charlotte-st. Surry-road*	2	2	0
Pellatt, Thomas, Esq. *Ironmonger's Hall*	1	1	0
Pepperel, Sir William, Bart. *Dorset-street*	1	1	0

	£.	s.	d.
Percival, Richard, Esq. *Lombard-street* - -	2	2	0
Perkins, Rev. J. D. M. A. Rector of *St. Lawrence, Exeter*, &c. - - - - - - - - -	1	1	0
Phillips, Mr. J. *Bristol* - - - - - - -	2	2	0
Pidgeon, Rev. E. B. A. Rect. of *St. Mary's, Kilken.*	1	1	0
Poole, Mr. William, *Leicester* - - - - - -	1	1	0
Poole, Mr. Richard, *Leicester* - - - - - -	1	1	0
Pooley, Mr. Thomas, *Borough* - - - - -	1	1	0
Pope, Rev. James, M. A. Vicar of *Great Staughton*	2	2	0
Porter, Mr. *Carlisle* - - - - - - - - -	1	1	0
Porter, Mrs. - - - - - - - - - - - - -	0	10	6
Postlethwaite, Rev. R. Rector of *St. Roche, Corn.*	1	1	0
Potts, Mr. *Winchester-row* - - - - - - -	1	1	0
Poynder, Mr. John, *Bridewell* - - - - -	1	1	0
Pratt, Rev. Josiah, M. A. *Doughty-street* - -	2	2	0
Pratt, Rev. Joseph Stephen, *Cambridge* - -	1	1	0
Price, Rev. Edw. B. A. Rector of *Durrow, Kilken.*	2	2	0
Pritt, Mr. James, *Wood-street* - - - - - -	1	1	0
Prust, Mr. Stephen, *Bristol* - - - - - - -	2	2	0
Puddicombe, Rev. T. M. A. Vicar of *Branscomb*	1	1	0
Punnett, Mrs. Ann Maria, *Mepal, Cambridgesh.*	2	2	0

R

Rainier, John, Esq. *Hackney* - - - - - -	1	1	0
Randall, Mr. William, *Southampton* - - - -	1	1	0
Randall, Mr. Philip, *Owen's-place, Gosw.-st.-road*	1	1	0
Ransom, Mr. *Portman Mews* - - - - - -	1	1	0
Read, Mrs. *Middlesex Place, Lisson Green* -	1	1	0
R. S. T. by Deputy Secretary - - - - - -	1	1	0
Relfe, Mr. John, *Camberwell* - - - - - -	1	1	0
Rennard, Mr. Joseph, *Hull* - - - - - - -	1	1	0
Reynard, Mrs. by Mr. Gimber - - - - -	1	1	0
Richardson, Rev. William, *York* - - - - -	1	1	0
Richardson, Mrs. *ditto* - - - - - - - -	1	1	0
Richardson, Mrs. *Bristol* - - - - - - -	1	1	0
Richings, Mrs. *Oxford* - - - - - - - -	0	10	6
Richmond, Miss, *Hull* - - - - - - - -	1	1	0
Ridsdale, Edward, Esq. *Wakefield* - - - -	1	1	0
Ridsdale, Mrs. Elizabeth, *ditto* - - - - -	1	1	0
Riland, Rev. J. M. A. Rector of *Sutton Coldfield*	1	1	0
Ring, Mr. Surgeon, *Reading* - - - - - -	1	1	0

	£.	s.	d.
Risdon, Mr. Benjamin, *Gray's-inn-lane* - -	1	1	0
Roberts, Rev. S. T. B.A. Rec. of *Leighlin Bridge*	1	1	0
Roberts, Mr. Richard, *Lambeth* - - - - -	2	0	0
Roberts, J. W. Esq. *Thornby, Northamptonsh.*	1	1	0
Roe, Rev. P. B. A. Curate of *St. Mary's, Kilk.*	1	1	0
Robinson, Rev. T. M.A. Vicar of *St. Mary's, Leic.*	1	1	0
Robinson, Mr. George, *Little Queen-street* -	1	1	0
Robinson, John, Esq. *Eriswell, Suffolk* - -	0	10	6
Rogers, Rev. John, *Walterstone* - - - - -	0	10	6
Rolph, Mr. Jos. Thomas, *Aldermanbury* -	1	1	0
Romaine, Rev. W. D. D. *Reading* - - -	2	2	0
Rose, Rev. W. M.A. Rector of *Beckenham* -	2	2	0
Rose, Mr. *Paddington* - - - - - - - -	1	1	0
Round, G. Esq. *Colchester* - - - - - - -	1	1	0
Rowe, Mr. William, *St. James's-street* - -	1	1	0
Rowe, Mrs. *St. James's-street* - - - - -	1	1	0
Rowlands, Mr. *High-street* - - - - - -	1	1	0
Rudd, Mr. John, *Colchester* - - - - - -	1	1	0
Rugg, Mr. Henry, *St. Paul's Church-yard* -	1	1	0
Rumsey, Mr. Henry, Surgeon, *Chesham* - -	1	1	0
Russell, Mr. *York* - - - - - - - - -	1	1	0
Rutherford, Mr. *Castle-street, Oxford-street*	0	10	6
Rymer, Rev. John, M. A. *Exmouth* - - - -	1	1	0

S

S. S. - - - - - - - - - - - - - - -	1	0	0
Sabine, Miss, *Islington* - - - - - - -	1	1	0
Sadler, Mrs. *Oxford* - - - - - - - - -	1	1	0
Saltonstall, Miss, *Hillingdon*, near *Uxbridge*	1	1	0
Saltonstall, Miss M. - - - - - - - - -	1	1	0
Samler, Richard, Esq. *Bridge-street* - - -	2	2	0
Samler, William, Esq. *ditto* - - - - - -	2	2	0
Saunders, Rev. Isaac, B. A. *London* - - -	1	1	0
Schimmelpenning, Miss, *Bristol* - - - - -	1	1	0
Scott, Rev. T. Rector of *Aston Sandford, Bucks*	1	1	0
Scott, Rev. John, M. A. *Hull* - - - - - -	1	1	0
Scott, Mrs. *Colchester* - - - - - - - -	0	10	6
Seeley, Mr. L. B. *Ave-Maria-lane* - - - -	1	1	0
Sharp, Mr. J. - - - - - - - - - - - -	2	2	0
Sharp, Mr. Joseph, *Cannon-street* - - - - -	1	1	0
Sharpe, Rev. J. M.A. Lecturer of *Clapham* -	1	1	0

	£.	s.	d.
Sharpe, Mr. Joseph - - - - - - - - -	1	1	0
Shaw, Rev. Robert, *Sandpits, Carrick-on-Suir*	1	1	0
Shaw, Mr. *Stoke Newington* - - - - - -	1	1	0
Shepherd, Rev. John, M. A. *Charlotte-street*	1	1	0
Shepherd, Mr. *Westminster* - - - - - -	1	1	0
Shepley, Rev. Wm. A.M. *Horseforth*, near *Leeds*	2	2	0
Shepley, Mrs. *ditto* - - - - - - - - -	1	1	0
Shepley, Miss, *ditto* - - - - - - - - -	1	1	0
Sheppard, Rev. Thomas, *Stoke Newington* -	1	1	0
Shirley, Rev. Walter, *Hull* - - - - - - -	1	1	0
Shropshire, Mrs. *Castle-lane* - - - - - -	1	1	0
Simeon, Rev. C. M. A. Fell. of *King's Col. Camb.*	2	2	0
Simons, Rev. John, M. A. Rector of *Paul's Cray*	1	1	0
Simpson, William, Esq. *Ratcliffe-highway* -	5	5	0
Sisson, Mrs. Sarah - - - - - - - - - -	2	2	0
Skingley, Mrs. *Coggleshall* - - - - - - -	0	10	6
Skippon, Mr. J. *Mintlyn* - - - - - - - -	1	1	0
Smith, General, *Hot-wells, Bristol* - - - -	2	2	0
Smith, Mrs. *Bromley*, near *Bow* - - - - -	1	1	0
Smith, Miss, M. C. T. - - - - - - - - -	1	1	0
Smith, Alexander, Esq. *Sierra Leone* - - -	1	0	0
Smith, Mr. Thomas, *Little Moorfields* - -	1	1	0
Smith, Miss, *Great Earling* - - - - - -	1	1	0
Smith, Miss, *Bledlow, Bucks* - - - - - -	1	1	0
Smith, Mr. William, *Leicester* - - - - - -	1	1	0
Smith, Mr. Benjamin, *Greenwich* - - - - -	1	1	0
Smith, Mrs. *Bridge-street, Westminster* -	5	0	0
Smith, Mr. Wm. *Creaton, Northamptonsh.*	1	1	0
Snape, Rev. Richard, *Bolton* - - - - - -	1	1	0
Snell, Mr. *Edgware Road* - - - - - - - -	1	1	0
Sowerby, Rev. T. M. A. Fell. of *Queen's Col. Camb.*	1	1	0
Spellman, Rev. H. *Lynn Regis* - - - - -	2	2	0
Sprott, Mrs. *King's Road* - - - - - - - -	1	1	0
Stanhope, Mrs. Eliz. - - - - - - - - -	1	1	0
Starey, Mr. Benjamin, *Poultry* - - - - -	1	1	0
Stephens, Mr. Joseph, *Larkhall Grove, Clapham*	1	1	0
Stephens, Mrs. *Clapham* - - - - - - - -	1	1	0
Stephens, James, Esq. *Lisson Grove* - - - -	1	1	0
Stephenson, Rev. C. M. A. Vicar of *Olney, Bucks*	1	1	0
Steven, Mr. Robert, *Thames-street* - - - -	1	1	0
Stevenson, Mr. Tho. *Angel-court, Friday-st.*	1	1	0
Stewart, Hon. and Rev. C. Rect. of *Orton, Not.*	1	1	0

	£.	s.	d.
Stewart, Hon. Mrs. *Carlisle*	1	1	0
Stewart, Mr. *Norwich*	1	1	0
Stewart, Rev. J. H. *Exeter College, Oxford*	1	1	0
Stillingfleet, Rev. J. M. A. Rector of *Hotham*	1	1	0
Stillingfleet, Rev. Ja. M. A. Prebendary of *Worc.*	2	2	0
St. John, Lady	2	2	0
Stokes, Mr. Henry, *Queen-square*	1	1	0
Stokes, Mr. John, *Gutter-lane*	1	1	0
Storry, Rev. Richard, M. A. *Colchester*	1	1	0
Stubbs, Rev. Jonathan, *Uttoxeter*	1	1	0
Sundius, Chr. Esq. *Devonshire-square*	3	3	0
Surridge, Mr. Rob. *Winyatt-street, Clerkenwell*	1	1	0
Suttaby, Mr. William, *Stationer's-court*	1	1	0
Sutton, Rev. Tho. M.A. Curate of *Kilmagenny*	0	10	6
Swale, John, Esq. *Mildenhall, Suffolk*	1	0	0
Symes, R. Esq. *Bristol*	1	1	0
Symonds, S. Esq. *Falmouth*	1	1	0

T

Tarn, Miss, *Tabernacle-walk*	1	1	0
Tarn, Mr. Joseph, *Spa Fields*	1	1	0
Tayspell, Mr. Thomas, *Colchester*	1	1	0
Terrington, Mr. W. *Gould-squ. Crutch. Friars*	1	1	0
Terrington, Mr. John, *Hull*	1	1	0
Terrington, Miss, *Hull*	1	1	0
Terry, Mr. Avison, *Hull*	2	2	0
Terry, Mrs. *Newland*	1	1	0
Terry, Miss, *Hull*	1	1	0
Terry, Miss Margaret, *Hull*	1	1	0
Terry, Miss Sarah, *Hull*	1	1	0
Thomason, Rev. T. T. M. A. *Little Shelford*	2	2	0
Thompson, Thomas, Esq. *Hull*	3	3	0
Thorne, Mr. George, *Bristol*	2	2	0
Thornton, Mr. Richard, *Broad-st. Horsleydown*	1	1	0
Thorpe, Mr. Abraham, *Thames-street*	1	1	0
Tighe, Rev. T. Rector of *Rathfryland*	1	1	0
Tighe, Rev. T. for Miss B.	1	1	0
Tiler, Mr. John, *Homerton*	1	1	0
Tipton, Edward, Jun. Esq. *Shrewsbury*	1	1	0
Tombs, Miss, *Bristol*	1	1	0

	£.	s.	d.
Tomkins, Sam. Esq. *Lombard-street* - - -	3	3	0
Tomlin, Rev. J. M. A. Fell. of *Queen's Col. Oxford* - - - - - - - - - - - - - -	2	2	0
Townsend, Mr. William, *Holborn* - - - -	1	1	0
Townshend, Rev. E. M. A. Vicar of *Bray, Berks*	1	1	0
Tyndale, Rev. T. G. M. A. *Trinity Col. Oxford*	1	1	0
Tyton, Arthur, Esq. *Wimbledon* - - - - -	1	1	0
Tyton, Miss, *Merton* - - - - - - - - - -	1	1	0
Tyton, Miss Henrietta, *ditto* - - - - - -	1	1	0
T. R. E. *St. George's-row* - - - - - - -	1	1	0

V

Valentine, Rev. John, B.A. *Martock, Somerset*	1	1	0
Vankreen, Miss, *Bristol* - - - - - - - -	1	1	0
Vaughan, Rev. James, M. A. Rector of *Wraxall*	2	2	0
Vaughan, Mr. John, *Shrewsbury* - - - - -	1	1	0
Venn, Rev. J. M. A. Rector of *Clapham, Surry*	2	2	0
Venn, Edward, Esq. *Bow-lane, Cheapside* -	2	2	0
Vigors, Rev. T. *Old Leighlin*, County *Carlow*	1	1	0

W

W. A. - - - - - - - - - - - - - - - -	2	2	0
W. Y. - - - - - - - - - - - - - - - -	1	1	0
Wade, Rev. T. *Tottington, Lancashire* - -	1	1	0
Wagner, Mrs. *Fulham* - - - - - - - - -	1	1	0
Wakefield, Mr. *Curdworth, Warwickshire* -	1	1	0
Wakefield, Mrs. *ditto* - - - - - - - - -	1	1	0
Wakefield, Miss, *ditto* - - - - - - - - -	1	1	0
Walford, Mr. *Elmstead* - - - - - - - -	1	1	0
Walker, Mr. James, *Colchester* - - - - -	1	1	0
Wall, Mrs. *Bishopsgate-street* - - - - -	5	5	0
Wallace, Rev. Joseph - - - - - - - - -	1	1	0
Waltham, Rev. John, M. A. Rector of *Darlaston*	2	2	0
Waistell, Mr. Charles, *High Holborn* - -	2	2	0
Wait, Mr. Dan. Sen. *Bristol* - - - - - -	1	1	0
Warburton, Mr. Charles, *Parliament-street*	1	1	0
Waring, Mrs. *Castle Bamford,-Kilkenny* -	1	1	0
Warren, Mr. S. - - - - - - - - - -	0	10	6
Warren, Mr. Samuel, *Grove, Camberwell* -	2	2	0

	£.	s.	d.
Warren, Miss, at Mr. Jeannerett's, *Poultry* -	1	1	0
Warriner, Mr. George, *Bond-street* - - -	1	1	0
Waters, Mr. W. *Patriot-row, Bethnal Green*	1	1	0
Waters, Mr. *Circus-street, New Road* - -	1	1	0
Watkins, Rev. H. G. M. A. *Turnwheel-lane* -	2	2	0
Watkins, Miss, *Cross-street, Hatton Garden*	1	1	0
Waugh, George, Esq. *Lincoln's Inn* - - -	1	1	0
Webber, James, Esq. *Milk-street* - - - -	1	1	0
Webster, Rev. Stephen, *All Saints, Norwich*	1	1	0
Webster, Rev. T. B.A. Fell. of *Queen's Col. Camb.*	1	1	0
Weddell, Mr. J. G. No. 11, *Gray's Inn Square*	1	1	0
Wells, Mr. *Rathbone Place* - - - - - -	1	1	0
West, Mr. Joseph, *Shoreditch* - - - - -	1	1	0
West Riding Curate - - - - - - - - -	1	1	0
W——, Mrs. *Bristol* - - - - - - - -	1	1	0
Whalley, Rev. R. C. B. D. Rector of *Chelwood*	1	0	0
Wheaton, Rev. James, *Lyme, Dorsetshire* -	1	1	0
Whincop, Mr. R. *Lynn Regis, Norfolk* - -	2	2	0
White, Rev. Thos. M. A. *High-st. Marybone*	1	1	0
White, Mrs. *Bristol* - - - - - - - - -	1	1	0
Whitridge, Joseph, Esq. *Balaam Hill* - -	2	2	0
Whittingham, Mr. C. *Goswell-street* - - -	1	1	0
Wild, Matthew, Esq. *Moneybeg, Carlow* -	1	1	0
Wilberforce, W. Esq. M. P. *Old Palace Yard*	5	5	0
Wilkinson, Rev. Watts, M. A. *Hoxton* - -	2	2	0
Williams, Rev. John, M. A. *Chiswick* - - -	1	1	0
Williams, Rev. W. B. M. A. *Homerton* - -	0	10	6
Williams, Rev. Daniel, *Bartholomew Close* -	0	10	6
Williams, Rev. W. *Hascomb* - - - - -	0	10	6
Wilson, Rev. Daniel, M. A. *Oxford* - - -	1	1	0
Wilson, William, Esq. *Milk-street* - - -	2	2	0
Wilson, Mrs. *Sloane-street* - - - - - -	1	1	0
Wilson, Benj. Esq. *Burton-on-Trent* - -	1	1	0
Wilson, Mr. Benj. *Queen's Col. Cambridge*	1	1	0
Wilson, W. W. Carus, Esq. *Casterton Hall*	2	2	0
Windsor, the Hon. Mrs. *Bray-wick, Berks*	2	2	0
Winter, Lieutenant, *Plymouth Dock* - - -	1	0	0
Wood, Mrs. *Colchester* - - - - - - - -	2	2	0
Wood, Mr. *Wellington, Somersetshire* - -	0	10	6
Woodd, Charles, Esq. *Edgware Road* - -	1	1	0
Woodard, Mr. Edw. *Tooley-street* - - -	2	2	0
Woodhouse, Mr. *Oxford-street* - - - -	1	1	0

	£.	s.	d.
Woodroffe, Rev. N. G. M. A. Vicar of *Somerford Keynes, Wilts*	1	1	0
Wolfe, Mr. J. A. *Haymarket*	1	1	0
Wrangham, Rev. Fra. M.A. *Hunmanby, Yorks.*	1	1	0

*** Members residing in the Country are requested to be regular in remitting their Subscriptions to the Deputy Secretary, or to appoint their friends in town to pay them annually when called for by the Collector, to avoid the necessity of troubling them with Letters.

PROPER FORM

OF A

DONATION TO THE SOCIETY BY WILL.

Item, I *do hereby give and bequeath the sum of unto the Treasurer for the Time being of a voluntary Society meeting in London, commonly called or known by the name of "The Society for Missions to Africa and the East;" the same to be paid within months next after my decease, out of my personal estate, in trust, to be applied to the uses and purposes of that Society.*

State of the Society's Fund, on the 31st of March, 1807.

PAID.	£.	s.	d.
For Printing, Stationary, and Books..... ..	137	0	4
To the Governor and Council at Sierra Leone, being so much advanced by them to the Missionaries, for Two Years and a Half.....	606	5	4
For the Passage of Three other Missionaries to Africa, with Apparel and other Necessaries.....	193	11	4
Expences of the said Missionaries in Ireland, in consequence of the Vessel being stranded off Wexford	73	14	0
Farther Expences in Madeira, during a stay there of several Months, in consequence of the Death of their Captain	267	7	6
For the Education and Maintenance of Three Missionary Students at the Seminary at Berlin (Half a Year)	52	10	0
The Rev. John Jænicke, Superintendant of the said Seminary, for his important Services to this Society.	50	0	0
Mrs. Hartwig (Wife of the Missionary Peter Hartwig) Nine Months Allowance ; she having returned to England for the Recovery of her Health	45	0	0
For the Purchase of an Exchequer Bill	510	1	5
For incidental Expences.....	240	13	3
	2176	3	2
Balance in Hand on the 31st of March, 1807.....	250	0	7½
	£2426	3	9½

	£.	s.	d.
Balance in Hand on the 31st of March, 1806....	141	9	0¾
RECEIVED.			
Annual Subscriptions since that Time, to the 31st of March, 1807..... ..	780	0	6
Donations within the same Time.....	92	0	6
Congregational Collections within the same Time.....	606	5	1¾
One Year's Dividend on £4000 3 per Cent. Consolidated Annuities (10 per Cent. Property Tax deducted).....	108	0	0
A Return of Property Tax from the Bank, by Order of the Commissioners on Income	12	12	0
From the Governor and Council at Sierra Leone, for the Use of one of the Missionaries as Chaplain to the Colony, for Two Years and Nine Months.....	330	0	0
From the same, for the Service of Mrs. Hartwig (Wife of the Missionary Peter Hartwig) in keeping a School in the Colony	45	16	7
By Sale of £500 3 per Cent. Consolidated Annuities...	310	0	0
	£2426	3	9½

Audited and approved, London, 27th April, 1807, by us, THOMAS BAINBRIDGE, SAMUEL TOMKINS, JAMES COMPIGNE, THOMAS BROWN.

C. WHITTINGHAM, *Printer*, 103, Goswell Street.